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EDITORIAL

WHERE SHALL THE CHURCH PUT THE EMPHASIS?

With so much said on this point, it would almost seem advisable to give theological students a course in putting first things first. There is a pronounced tendency at present to put the good before the best, to substitute the valuable for the essential. Now, if we believe in God and that His interest in men is so great that He has redeemed them, has given them the record of His will for them and of His dealings with them, and invites them to communion with Him, then the obvious thing for the church to do first is to enter most fully into vital relation to God. This is only another way of saying that individual Christians must first of all do just this. But the difficulty is, that we have too many professing Christians who lightly regard or ignore this chief of all obligations, who would try to heal human society by human effort rather than through regeneration by the Spirit of God. The social contact of human beings is held superior to the communion of the soul with its Lord.

“What is needed is the fresh assertion in the church of those fundamental relations of the soul with God which make worship the first, most continuous, and most universal of Christian activities. If this receive proper attention, then the perils of the present hour will be

escaped." It is a time for the call to worship, and such a call is strongly given in Mr. Scofield's paper, *The Element of Worship in Christianity*, from which we have lifted the sentences just quoted. It is delivered in the very spirit of Christian love, but with the authority of the divine Word back of it. Few articles in recent months so boldly and directly, yet lovingly, reveal the present spiritual weakness of the church and so forcibly appeal to Christians to call upon the Name of the Lord. The author has escaped the temptations his theme offers to fall into a rancorous or sharply critical mood, but nevertheless he speaks with entire candor. He does not denounce all other activities than the strictly spiritual, but insists first on the greatest of all, that of worship in its fullest, most inclusive sense.

The style is clear and vivid, but avoids all sensationalism, and the subject is handled under its various aspects, such as, the Bible as a book of worship, worship in Christian history, the transformation of human character, inspiration and leadership, and essentials of Christian worship. It is a paper to refresh the disheartened pastor and church. Says Mr. Scofield: "A church in which worship revives not only receives afresh the mood of spiritual conquest, but it also receives the precious gift of leadership." And again: "It is absolutely certain that a praying church will find adequate leadership for the tasks that confront it."

THE MAN WHO SEEKS TO GAIN A GOOD PERSPECTIVE OF the whole field of human inquiry must indeed puzzle over the place occupied by the Christian religion with respect to general institutions of learning. This faith is apt to be ignored entirely, to be classed merely as one among many taken together for comparative study, or it is

treated in such a critical fashion as to be shorn of those characteristics the whole-hearted Christian regards as essential. Any one so perplexed should read Dr. Poteat's exceptionally able paper, *Christianity and Learning*. Frequently a great problem is treated in a learned but obscure way because the discussion does not begin at the beginning and give the hearer or reader a satisfactory grasp of fundamentals. The present article, however, is marked by the utmost thoroughness and clarity on this point. Instead of making creation, in the sense of the natural universe, the sole or even the prime object of learned inquiry, Dr. Poteat declares that "the New Testament conceives of Creation and Redemption as co-ordinate miracles of God. The agent of creation is the Redeemer." Hence it follows that the study of creation and the study of Christianity are correlative. This is the more correct orientation of Christianity; it is not outside the great essential subjects of human interest. There is thus no real antithesis between religion and science.

Moreover, a third miracle is seen in regeneration. "As life anticipates growth, so regeneration anticipates training," says this writer in making his plea for both Christianity and learning, not as antagonistic but as calculated mutually to foster each other. It is pointed out that, after a period of extreme individualism, we have now the drift toward socialism. The chief questions of civilisation to-day is, "How to capture and control without mutilation the emancipated individual." While various social schools would reorganize society upon some aspect of human rights, "Christianity begins with man, not as having rights, but as guilty before God." "Only those who confess His Lordship and His leadership, and who seek to know His will and to do it,

can safely be trusted with the final organization of society." The inevitable demand of the times, then, is for Christian schools to produce trustworthy leaders. "How can Christianity recover the university?" asks Dr. Poteat, as he closes with a plea for a chair of Christianity, which shall have a place commensurate with the supreme theme it represents and which has been the source of the universities themselves.

This article and that of Dr. Sweet, on *Academic Standards in Religious Education*, deal with the same general problem, though they were written in entire independence and approach the question of the relation of religion and education from somewhat different angles.

THE MIND OF MORTAL MAN SEEMS HOPELESSLY BOUND TO specialize. Not only does the individual stress a particular subject or phase of that subject, he would even attempt to confine his mind to one realm of conscious activity. There are men who seek to develop only their strictly rational powers, ignoring with more or less success all appeals to their esthetic and spiritual natures. Their extreme opposites, of the mystical type, believe they can satisfy the hunger of their souls by cultivating acutely sensitive spiritual natures which, like the receiving apparatus of the wireless telegraph, are responsive to influences not perceived by the ordinary senses. It is doubtless to some such tendency as this that we owe the suspicion and even resentment accorded to matters which transcend the purely intellectual powers, on the part of modern educational systems and institutions. Instead of seeking to extend their frontiers into the vast regions of religion in its spiritual comprehension, they content themselves with inadequate surveys along the border, made with intellectual instruments of precision.

It is inevitable therefore that, in the educational world, these divergent tendencies should submit certain problems of nice adjustment. The state very wisely undertakes to safeguard proper standards of education, but these deal almost, if not quite, exclusively with matters of the intellect. The rise of the distinctly religious school, seeking its charter from the state, of necessity involves the "rapprochement between pure educational theory, on the one hand, and religious training on the other," of which Dr. Sweet writes in *Academic Standards in Religious Education*. After several pages devoted to a general consideration of the relation between the spiritual and the intellectual interests in the field of education, the discussion breaks into three natural divisions. First, "the nature and development of academic standards" are traced as the interaction of the three essential factors of education, teacher, pupil, and subject, ranging from their most primitive relationship to the most elaborate modern system. Then, in "the value of academic standards in religious education," it is shown that the reasoning faculty has its place in the grasp of religious truth. The final phase, "the limits of academic standards in religious education," covers the most delicate portion of the whole discussion, for here are considered the difficulties which "scientific dogmatism" places in the way of truly religious subjects seeking a place in the modern curriculum. The whole treatment is sympathetic, but cautionary with respect to any complacent assurance that reason alone can contribute to knowledge.

LITTLE BY LITTLE RELICS OF THE AGES WHICH PRODUCED the Scriptures are recovered in the form of material things or of forgotten facts. And bit by bit, with

unbroken perseverance, students piece together the patterns of which these fragments formed a part. Dull and dry to the lay mind as such work most often is, it has a singular fascination for the soul who appreciates the value of every addition to our knowledge of the Bible. Of late some attention has been accorded to the Samaritans and their relationship to Jewish history. Introducing a description of the Feast of the Passover, as still observed on Mount Gerizim by these people, *The Literary Digest* said: "The Samaritans differ greatly from the Jews in religion, accepting only the five books of Moses as Scripture. Their most treasured possession is the famous Samaritan Scroll of the Pentateuch, which they assert was written by Abishua, the great-grandson of Aaron. This document is believed to be the most ancient copy of the Pentateuch in existence."

The Samaritan Pentateuch, its Date and Origin, forms the title of the critical discussion by Dr. J. E. H. Thomson, who delivered the Alexander Robertson lectures, on the Samaritans, at the University of Glasgow a few years ago, and whose recent book on the subject has attracted the attention of scholars. Dr. Thomson's argument, for the early origin of the Samaritan Pentateuch, is based on several considerations: That for reasons given the Law could not have been received from the Jews at Jerusalem at the time of Ezra; that the prophets Amos and Hosea assume a knowledge of the Law by the Northern Tribes; that there is a marked difference in the script of the Samaritan and Jewish recensions; and that the Samaritans had peculiarities of pronunciation to be accounted for by their having had an ancient Pentateuch. All these points are worked out in a careful manner, and incidentally some light

is thrown on the difficulties of the destructive criticism of the Old Testament.

In connection with this paper we would commend Professor Robert Dick Wilson's review, given elsewhere in this issue, of Dr. Thomson's book referred to above.

REALLY WELL INTENTIONED PEOPLE OFTEN READ THE Scriptures in a sort of sentimental frame of mind, so that some of the most searching and forcible passages contribute more to dreamy idealism than to actual life. Everyone knows that the inbred selfishness of the human heart is the cause of the unrest, hatred, and strife in the world, and that the law of loving our neighbors as ourselves, actually applied, would make utterly impossible those clashes which constantly destroy the peace of individuals, families, churches, communities, nations, and races. The passages of Scripture bearing on love toward others are acknowledged as sublimely beautiful and their truth is not denied. Yet many appear to read them as though they concerned actual conduct in only an indirect, even indistinct, way. They seem to be vaguely apprehended as lovely pictures of perfect conduct offered by an amiable Providence who hopes that thereby our souls may be lifted above the sordid level of things as they are, to behold hazy visions of a far off perfect life. Such a use of the Scriptures fails utterly to sense the divine attitude in the matter. This fact Dr. Lingle brings out in his brief but forcible paper, *The New Commandment*.

If the reader, by superficial attention, has lost the force of the passage upon which the author bases his remarks, the discussion in question will help to awaken him to a realization of its importance. It is shown, not

only how great is the importance of obeying this command, to the individual himself, but also that there is enough in these few words to disarm the world of its charge of inconsistency against the church. In this short article the fact is emphasized that Christ did not advise or plead with His disciples to love one another, but that He commanded them to do so, expressing Himself in terms of authority. It is shown that the love that disciples bear toward one another is, in the eyes of the world, the great badge of their discipleship. Moreover, "it is a powerful apologetic for Christianity." Christians must cease reading their Bibles as a mere pious habit, a sop to conscience or even merely as a source of comforting assurances. If they are to realize what they profess, let them search the Scriptures for the divine will respecting their relation toward their Lord and toward their fellow men.

WHEN DISCUSSING THE HEBREW PROPHETS, IN THE opening paragraphs of Christianity and the Social Crisis, Dr. Rauschenbusch says: "History is never antiquated, because humanity is always fundamentally the same. It is always hungry for bread, sweaty with labor, struggling to wrest from nature and hostile men enough to feed its children." Whatever be the attitude of the clerical and scholarly mind, the layman usually approaches the Scriptures in the consciousness of this very permanence of the central elements in human nature and history. Hence he reads them with a view to their practical use. This tendency is shown in the paper upon The Bible and the Industrial Problem, submitted by Mr. P. Whitwell Wilson, American correspondent of the London Daily News, and sometime member of the British House of Commons. He is

known to American readers through his two books, *The Christ We Forget*, and *The Church We Forget*, both reviewed in former issues of this quarterly. It will be noted that he makes a very "human" and direct application of matter from both Testaments covering the everyday affairs of men.

As Mr. Wilson treats it, history would seem largely a matter of remote or near dates, rather than one of changing customs and experiences. Human need, anxiety, passion, desire, pride, ambition, selfishness, and hate are all dominant notes in the "sad music of humanity" sounding down the years. And opposed to every evil inclination and act stands some eternal law of righteousness, insistently proclaimed by prophet and apostle, and by our Lord Himself. It is in the endeavor to bring their experiences and utterances to bear upon our own times that the author interprets and applies them as set forth.

R. M. K.

THE ELEMENT OF WORSHIP IN CHRISTIANITY

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THE Christian church to-day exhibits swift and startling changes. New forms of organization are employed. New enterprises absorb the energies of the church. Its ministry is devoted more largely than ever to that which is physical, social, and intellectual. Much is said about a social gospel. The attempt is made to adjust religious instruction to the principles of a new pedagogy. Psychology is put alongside of theology as an essential part of the minister's equipment. The methods of the business world are set up as methods essential to success in the work of the church. Great financial campaigns become frequent as the church beholds afresh the vision of its worldwide responsibility. These changes are welcomed by some and feared by others. To the one party they appear as progress; to the other they seem chiefly error and retrogression.

If we believe in a guiding Spirit, who is leading the church of Jesus Christ to clearer truth and fuller life, our hearts should be confident that the Lord will make good use of these new activities and methods for the advancement of His Kingdom. But none should be blind to the fact that there is much peril in such radical changes. Especially is it true that the secret springs of spiritual life are likely to be forgotten, while attention is focussed upon the channels through which the streams of grace are to flow. This is a time when fresh emphasis

needs to be given to the fundamentals of worship and spiritual communion. Only thus will the church escape the perils inherent in these swift changes. Antagonism to them as unspiritual novelties will not avert the danger. It is not an hour for partisanship on either side. One-sidedness in the church is not to be corrected by lessening, but by increasing, emphasis. We are not to lower the level in order to get the proper balance. What is needed is the fresh assertion in the church of those fundamental relations of the soul with God which make worship the first, most continuous, and most universal of Christian activities. If this receive proper attention, then the perils of the present hour will be escaped.

THE BIBLE A BOOK OF WORSHIP

The Holy Scriptures are saturated with the mood of worship. The Bible from beginning to end flows from minds accustomed to intercourse with God. The result of familiarity with its pages is to deepen that faith which best expresses itself in adoration and prayer.

The pages of the Old Testament give us acquaintance with those to whom God revealed His truth, and whom He called to be His messengers and servants. They were men who worshiped. They offered prayer; they communed with the unseen; they received spiritual endowments in return, and were known as God's friends. A large part of the Old Testament is composed of ritual instruction concerning worship; and, however much beyond its formalism we may have advanced by reason of Christian truth, we are still impressed by the emphasis laid upon worship in these regulations. In these Scriptures is given the story of Israel's backslidings and of the discipline that God imposed upon His people in order that He might hold them to His covenant

of mercy. Their faults were many, but those that were most serious had to do with worship. They sought after other gods, and even worshiped their own God unworthily. The judgments of the Lord would not have come upon them if their worship had been kept pure.

Its devotional literature, coming to fullness in the book of Psalms, gives a distinctive flavor to the Old Testament. If literature expresses life, truly we have no clearer disclosure of the best life of Israel than the exalted words of psalmists and prophets. They spoke as men who found their way often into God's presence, and knew the One that hides Himself from the proud and unbelieving, but reveals Himself to the sincere and humble.

The story of Jesus is full of that which has to do with worship. Whence did He receive His inspiration? How did He maintain spiritual strength? What in His daily life most profoundly affected His disciples? What ideals did He set before them? What promises did He give them, what assurances of adequate power for their mission? These questions cannot be answered except as we behold a worshiping Christ, who initiated men into the secrets of prayer, and who disclosed the blessed privilege of perpetual communion with Him.

The early church is revealed in the book of Acts as distinctively a worshiping church. There was continued prayer in the upper room preceding the Pentecostal outpouring. The new converts of that day continued steadfastly in the prayers, as well as in the teaching and fellowship of the apostles and the breaking of bread. As long as the church abode in Jerusalem the Lord was honored through the temple worship. It was to a church absorbed in prayer that Peter disclosed himself after his strange deliverance from prison. When the

young church was driven forth from Jerusalem, it went preaching the Gospel, but it also went praying. The Holy Spirit fell upon the believing Samaritans in answer to the prayers of Peter and John. Christian disciples in those days had commerce with unseen powers. They possessed mystic gifts. They were girt with a spiritual strength which was theirs because they ceased not to worship the Lord God through Jesus Christ.

The letters of Paul lead us straight into the mysteries of prayer. He prays without ceasing; he prays for all the church; he exhorts unto prayer; he instructs, as it were, upon his knees; wonderful experiences come to him as he prays; he looks far into the heavenly depths, discovers anew the transcendent glories of Christ, and thrills with the joy of personal intimacy with his Lord; he knows himself to be a joint-heir with Jesus Christ. We cannot imagine that such a discovery came to Paul except in some hour of rapt devotion.

When we turn to the closing book of the Scripture canon, we find its climaxes leading the soul constantly up into the atmosphere of heavenly worship. The triumphant glories of the apocalypse fix the gaze upon the Lamb slain from the foundation of the world, who is placed upon the throne to exercise authority over all. With Him are the faithful, sharing in His exaltation. There is but one mood appropriate to such a vision. He who beholds it must bow in adoration to worship with the angels, and to say: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever."

An aged minister, greatly loving and greatly beloved, out of his deep affection for his brethren, made it a practice to rise at an early hour each Sunday morning

in order that he might pray by name for the three hundred and more men of the conference of which he was a member. In that season of special intercession he was also accustomed to read the whole of the book of Revelation. When this secret of his life was disclosed it puzzled many. They could not see the connection between those loving prayers and that mystic book. It is evident that he had discovered a glory in the book which made prayer easy, which gave energy to faith, which filled the heart with peace, which flooded the soul with buoyant hopes. That glory is missed by many, who are so engrossed in apocalyptic interpretations and exegetical disputes that they overlook the very heart of the book. This stands above all dispute. For there can be no question about the present control of human affairs by the Lord Jesus Christ or the full triumph of the Lamb slain from the foundation of the world. Nor can there be question concerning His present attitude toward those who faithfully serve Him, or concerning their share in His final glory. If one misses these, it makes not much difference what else he finds in the book of Revelation. But he who discovers the comforting message of the book—and it may easily be found by patient reading—will be driven to his knees, that he may adore and worship. Perhaps if others were to establish the practice of reading the Apocalypse each Sunday morning, there would be a new and more jubilant note sounded in the worship of the church.

WORSHIP IN CHRISTIAN HISTORY

If the book which Christianity holds sacred is surcharged with the atmosphere of prayer, the same is true of the history of the Christian church. Its spiritual progress, its evangelistic triumphs, its increasing in-

fluence, are intimately associated with its practice of worship. The sense of mystery and the consciousness of a spiritual presence which result from genuine praying have contributed in all ages to the courage of the church and the moral authority of Christ's disciples. They who believe that their worship puts them in fellowship with the living Christ become bold to proclaim His Gospel. They who enter into the unseen Presence, thence emerging with shining faces, become men whose word is with authority and power.

Saul of Tarsus, full of hatred for the church, may compass the death of Stephen, but he cannot forget the face of Stephen as it appeared when he beheld the glory of God and saw Jesus standing on the right hand of God. Stephen was stoned to death by the crowd whom Saul led; but Stephen, the man of faith and prayer, won a victory for his Lord, and the leader of the mob became Paul the apostle of Jesus Christ. Such is the record of Christian triumph everywhere and always. A persecuted church becomes triumphant through its prayers. In the hour of suffering it is driven to closer fellowship with the Lord, and becomes a fitter instrument for His work.

The church has much coming out of the past that it treasures. There is a literature that is fragrant with devotion to Christ, with aspirations for a holy life, with eager hope for the manifestation of the Lord. No one can read it and not associate it with holy worship. There is prayer in it, and praise, and humble adoration of Jesus Christ. Were this to drop away, these writings would be worthless. They would never have been preserved did they not bear the clear evidence of coming from praying hearts as an expression of the life of a praying church.

From that ancient church comes the record of its saints, holy men and women whose sanctity blessed the church, and whose names are repeated like holy incense to make fragrant the place where Christ dwells. They are remembered for the deeds they wrought, for the words they spoke, for the counsel they gave, for the authority they exercised, for the faithfulness with which they followed Christ. But these saints of the church we cannot think of without in fancy placing them upon their knees as worshipers at the altars of the church. It was thus that they gained their sanctity and exercised their holy influence.

The ancient church has given us certain styles of architecture which we look upon as distinctively Christian. Their primary purpose was to minister unto the mood of worship. Men did not enter into those places of assemblage in order to sit at ease and listen to eloquent discourse, but to pray. Thus the Roman basilica, originally a hall of justice, was remodeled for Christian usage, no longer betokening its original purpose, but suggesting always that it was first of all a place of worship.

Every great body of Christians, whatever its denominational name and history, prizes that most in its past which is associated with worship. The widening influence of its earlier days, the courageous zeal of its leaders, and its spiritual victories, have grown out of prayer. If we think of the sturdy strength of the Presbyterian Church, we cannot forget the prayers of John Knox, so greatly feared by Queen Mary. We remember that when the church in Scotland was under persecution, the people found a way to come together in secluded places where they might worship the Lord after a fashion that satisfied conscience. Those were

great gatherings in the open fields, where they strengthened their faith through prayer, and magnified Jesus Christ in the holy communion.

We think of the Pilgrim Fathers as men of prayer. We cannot think of them otherwise. Their great adventure was dared because their hearts were made strong through fellowship with God. They sought freedom of worship in coming to these shores; and the dangers they encountered and the daring with which they met the perils show what value they set upon the privilege of worship.

Methodism, with its remarkable development of numbers and influence, bears witness to the place that worship occupies in the history of Christianity. John Wesley was a man of great gifts of speech, of superb leadership, of striking ability as an organizer. But he was first of all a man of prayer, and all that he did was done in reliance upon the forces that are controlled through prayer. Those early days of Methodism revealed to an England, sunk in sin and godlessness, the mighty spiritual forces coming from the Gospel of Jesus Christ when preached by men who lived in daily communion with their Lord. Methodists were thought of naturally as men who prayed, and all their striking peculiarities and distinctions somehow seemed to be intimately connected with their practices of worship.

THE TRANSFORMATION OF HUMAN CHARACTER

Let us change our point of view, and observe the primary importance of worship in the transformation of human character through the Gospel.

We are touching now upon things fundamental, truths which the church must ever hold fast and zealously proclaim. Ours is a Gospel of salvation. It declares

the need and the possibility of a changed life. The social gospel is no Gospel if it does not include this. It is not enough to labor for changed surroundings, for new companionships, and for higher ambitions. Christians are not made by any such process. They are created by a divine power that transforms them into likeness with Christ. Nothing happens adequate to meet the needs of the sinner, until this happens, and the inner life is renewed through faith in Jesus Christ.

All the world now knows what Christian character means. It has been given as an ideal in the person of Jesus Christ. It has been held up before the eyes of believing saints as a glowing possibility, and has been realized with more or less completeness in the lives of millions of Christian disciples.

The fundamental reality of Christian character is love. The life of God in the soul is marked by those notes of sympathy and affection which were so fully displayed in Jesus. To this love there are boundless possibilities. We may be filled unto all the fullness of God.

But it is plain that all the manifold heart blessings promised in the Scriptures are intimately associated with Christian worship. The moment the soul begins to seek after its holy privilege in Christ, that moment it begins to pray. Every step toward the holy ideal is a step of prayer. It is not by self-discipline, important as it, that we attain the highest, but by seeking in worship Him who alone is able to transform the life. It is a kindling process by which the heart is transformed. It was so in the beginning, when tongues of flame sat on the foreheads of the disciples. There was a fire in their hearts as well. Something like this happens whenever

Christ by His Spirit comes in contact with the soul. But how can men find the Christ who imparts the flame if they do not worship?

All processes of self-development are futile when we are looking for the love that is Christlike. Men go out into the forest and kindle a fire with a match which they have carried with them. If the match is lacking they rub dry sticks together and produce fire. But no such process is possible in generating a spiritual flame. No match is given us to strike when we please, and so produce fire. No manipulation of the fuel will avail. No man can discipline himself into the possession of Christian graces. They are a gift. The flame is divine, and must come from above. He who would possess the love that transforms must receive it through contact with Jesus Christ.

Evangelism and prayer are not to be separated. Prayer is the inevitable result of an adequate acceptance of the Gospel. "Behold he prayeth" was the proof offered to Ananias that Saul of Tarsus had been converted, and it was sufficient. The reality and depth of conversion in any case will be revealed by the manner of praying. Something essential is lacking if the man does not begin to pray.

It is inevitable that religious terminology should change. Old words and phrases become formal, and lose much of their original significance, or else gain new meanings which are at variance with the Gospel. We must find some fresh way of reaffirming the old truth in right proportion and emphasis. Hence the necessity of a changed terminology. But there is danger in such changes, lest something of essential truth should be lost. The endeavor to restore lost emphasis may result in over-emphasis, and the consequent obscuring of that

which is fundamental. It was needful that the path to the Christian life should be made less confusing than it appeared in the days of the old evangelism. Emphasis had to be laid upon the right attitude of the will. The importance of open confession of Christ had to be made plain, lest the struggling seeker be caught in a net of doubts and uncertainties with reference to his relation with Christ. Our newer evangelism makes much of decision, of surrender to Christ, of public profession, of self-dedication to Christian service. The atmosphere of the old revival meeting was that of penitence, of spiritual conflict, of struggle after an inner experience. The atmosphere of the new evangelistic service is that of changing purpose, of definite choice and open enrollment. We no longer have seekers, but candidates for membership. We measure our success, not by the number of conversions, but by the number of decisions.

The divine favor goes with this new evangelism. It is full of spiritual vitality, it is more harmonious with the simplicity of the Gospel, and it is less spasmodic than the old. But the new, with its shifted emphasis, has its perils as well as the old, and the chief peril is that the new terminology will obscure the fundamental importance of worship. A decision to follow Christ can have but little meaning unless at the heart of that decision lies the purpose to have fellowship with Christ. That fellowship can be had only through worship. He who makes the decision must decide upon something definite and real. He must begin at once to pray, or else his purpose will speedily become misty and vague.

Dedication of self to Christian service will end in nothing abiding unless one grasps the fact that such service is to flow forth from loving loyalty to Christ, and is to result in bringing others into like fellowship with

Him. It begins in intimacy with the Lord, and ends there. It cannot function without prayer. Its results are worth but little if it does not bring the joys of worship unto others. It is more than benevolent deeds. The love which prompts such service cannot be satisfied except by bringing others in adoring worship to the feet of Christ.

Christian nurture is presented to-day in new forms of speech which imperil somewhat the church's hold upon the fundamental purpose of religious training. It is "religious education" that is advocated as the church's responsibility to the young. The phrase indicates the attempt to co-ordinate the religious training of the youth with the training they receive in secular schools. It is sought to harmonize Sunday School instruction with the theories of pedagogy which control in public school education. The nurture of the child in religious truth and practice is conceived of as a process of education, that is, the drawing out and development of faculties native to the child.

The peril lies in the defective emphasis of this new terminology. It fails to keep at the front the primary importance of right relations with Jesus Christ. It puts worship in the background, and makes it to appear more as a pious practice than a vital relationship. It is fair to say that this defect does not appear so much in the expounding of the theories of religious education as in the practical application. It is the tyranny of the phrase that we need to fear. When the Sunday School is looked upon as a place of religious education, there is danger that we forget some important matters connected with spiritual nurture.

The instruction of a child in Christian truth has a purpose higher than intellectual equipment. It goes

beyond moral training. Its main object is to bring him into personal contact with Jesus Christ. It seeks to lead the child to put trust in Christ, to adore Him, and to follow Him. The pedagogy of the Sunday School must be determined by its objective. If we forget that worship and fellowship with Christ are the ends we seek for the child, and allow ourselves to become absorbed in the application of pedagogic theory to religious instruction, we shall speedily find our work ending in unrealities. Christian nurture, for young and old, has but little value if it does not end in worship.

One of the greatest wrongs done to children is to assume that when they use the forms of worship which have been taught them their praying is not genuine. It is in just this way that multitudes of children have been pushed away from Christ; thoughtlessly perhaps, and sometimes through the dominance of a narrow theology; but none the less, the little ones have been prevented from coming to the Lord who has bidden them come. It is something akin to blasphemy to put the form of prayer upon a child's lips and then to assume when he uses it that this is not genuine praying.

INSPIRATION AND LEADERSHIP

Our consideration of the place of worship in Christianity would not be complete if we overlooked the function it has fulfilled in arousing courage, inspiring effort, and developing leadership.

The challenge to the church grows more insistent as the years speed on. It faces a world in sin, full of spiritual darkness, hostile to the call of the Gospel. Into such a world it must project itself with the full force of its spiritual energies, its organized agencies, and its conquering message. This is the world that God

loves and aims to save; and the saving grace of Jesus Christ must be ministered to it through His church. In the presence of such tremendous responsibilities there are times when the church seems strangely apathetic. It has not power to summon its energies to the task. It shrinks from its foes, as did the army of King Saul when facing the Philistine host and the giant Goliath. Some spiritual David seems needed to call to mind the conquering power that lies in the Name of our Lord.

Then there comes a change, often swift and overwhelming, when the church awakes to the consciousness of its resources as well as its responsibilities. It dares to attempt great spiritual enterprises. It accepts the challenge of its foes with a jubilant shout. It exults in the battle. It rejoices afresh in the triumphs of the Gospel. Such periods of spiritual renewal have come out of prayer. They are characterized by a quickened sense of the effectiveness of prayer. The depth and fullness of the spiritual tide are exactly commensurate with the renewed interest in worship.

All the glory of the missionary adventure would have been impossible except for prayer. The church would never have dared to attempt the enterprise apart from prayer. Think of David Brainerd praying for the Indians he sought to bring to Christ till his physical strength was exhausted; think of the little band of students at Williamstown in prayer behind the haystack, whose worship led to the organization of two great missionary societies; think of David Livingstone breathing out his life in prayer for Africa. These are types of all true missionary effort. It cannot root itself merely in the sense of responsibility for carrying the Gospel to the heathen. It cannot find its maintenance in any earth-born enthusiasm. The energies of the divine

Spirit are the only lasting resource, and these cannot be secured except through prayer.

All the great missionary advances have thus been generated through prayer, and born on by the impulses arising from many praying hearts. The inception of the Student Volunteer Movement came when a company of college students were gathered for conference and prayer at Northfield. Its ever increasing momentum reveals a rising volume of faith and prayer throughout the church. When Methodism faced its great Centenary survey, and began to feel its responsibilities for a world program, the first thing done was to organize a "Fellowship of Intercession." There can be no doubt but that the surprising success of the financial campaign which followed was due to the ardor and persistence of the prayers that were offered in response to that call.

A church in which worship revives not only receives afresh the mood of spiritual conquest, but it also receives the precious gift of leadership. For in Christianity leadership is a gift. Men are called of God to the task; they do not elect themselves; they do not push to the front by sheer force of will; they may have natural powers, but these do not make them spiritual leaders. By human agencies or the accident of circumstance they may occupy high place in the church, but spiritual leadership is not the necessary outcome of ecclesiastical office. The only leaders that a church spiritually militant will follow and that can lead to victory are those whom the Lord has chosen and given to the church.

It is absolutely certain that a praying church will find adequate leadership for the tasks that confront it. It is certain that when those who are charged with heavy responsibilities are held up by the prayers of many be-

lievers they will receive endowments of grace and power far beyond the level of ordinary life. When, in 1902, Torrey and Alexander, answering a call that was imperative, went to Australia to conduct a revival mission, behind them in America stood a great company of thousands of intercessors, daily praying for the success of the work. The result was startling; there was success in the campaign far greater than their personal gifts or past ministries could have led any to expect. It was evident that the Lord was again revealing the mystery of His own spiritual presence through those whom He had called and given as leaders.

There are strange experiences now and then coming into a pastor's life which cannot be understood unless he connects them with the prayers of others. One such had recently begun his ministry in a new parish. Presently he was conscious that something new was coming into his life. He was not seeking it. It was not the result of any particular burden concerning his own spiritual deficiencies, of earnest struggle for a finer ministry. It just came, with its blessing of renewed courage, of humbling joy, of spiritual illumination. He was puzzled over the blessing, even while he rejoiced in it. He wondered why it should come so unexpectedly and unsought. Then one day the puzzle was solved, for he found that one who had gone before him in that pastorate had organized a loving conspiracy of prayer in his behalf. His people had lifted him up by their prayers, and had lifted themselves up as well.

Much is said about the inadequate financial support received by ministers of the church. There is no doubt but that the church is seriously at fault in this regard. To pauperize its ministry means to impoverish itself. But why should not attention be called likewise to the

lack of spiritual support given to the pastors and leaders of the church? They labor in spiritual poverty when the people forget to pray for them.

It is an inspiring disclosure of the religious life in many foreign mission fields, when we are told that one of the great burdens of prayer laid upon the hearts of the native Christians is that the Lord will deepen and strengthen the spiritual life of those churches whose missionary zeal has sent to them the Gospel. That piece of information makes us curious to find out what effect these prayers may have had. In Pandita Ramabai's great school it is said that prayer is continuously going up for the salvation of India. No hour of day and night passes by that does not find at least two thus praying. And each day all the Christians gather together in a great company to pray the prayer for India. Surely something is resulting in response to that praying. They pray for more than India. They pray for America and England, and for other lands. We may well inquire whether it be not the prayers of humble Indians and Chinese and Koreans that bring such signs as we see of a deepened life in our churches. Possibly, as renewed experiences of divine grace come to the burdened pastor in his study or at his parish tasks, if he did but know it, he is being enriched in mystic fashion by those whom he has never seen, who dwell in faraway lands, and are invoking the divine blessing upon him and his comrades in the Gospel.

ESSENTIALS OF CHRISTIAN WORSHIP

Thus far we have not attempted to formulate a definition of worship, nor will we do so now. It is sufficient to recognize that in worship we are seeking fellowship with God. The forms and methods of worship are not

so important as the objective. That is communion with Him who is a Spirit, and is to be worshiped in spirit and in truth.

But we may well give thought to certain essentials of Christian worship. For there are characteristics which make it distinct, which reveal themselves unmistakably to the soul in those hours of devotion when worship becomes vivid and real. It is in our loftiest experiences, when the fogs and shadows of unreality are swept away, that we see truths which we shall need to remember when the darkness again comes and our spiritual vision grows dim.

1. The most important matter in Christian worship is its relation to Jesus Christ. Our approach to God is to be in His Name. We are to find the Father through Him. "He that hath seen me hath seen the Father," are His words. Our petitions are to be presented through Him. We are to ask in His Name. There is to be an abiding fellowship with Him, like that of the branch with the vine. He promises perpetual communion. "Lo, I am with you always, even unto the end of the world."

It has not always been clearly apprehended that Christ has been given "the name that is above every name; that in the name of Jesus every knee should bow, * * * and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Here is disclosed the true relation of Jesus Christ to all Christian worship. To Him has been given the Name of Lord, and they are His who approach the Father through Him. In the opening of his first letter to the Corinthians Paul describes Christian believers not only as "those called to be saints," but also as those "that call upon the name of our Lord Jesus Christ."

It is clear that in the days of primitive Christianity believers displayed their faith by a distinct formula of worship. They worshiped Jesus Christ as Lord. They called upon His Name. That Name was invoked in baptism. It was honored as divine, and they approached the Father through the Name whenever they worshiped, in public or in private.

Not only was Christianity given unity by its formal use of the mystic Name; it was bound together by the common experiences which came in response to its worship in the Name of Jesus Christ as Lord. There was a common life made possible to them, and common endowments of spirit, which set them apart from others and developed everywhere a fraternal attitude. May we not reasonably conclude that if unity is to be restored to a divided church it must be through the magnifying in worship of the One who has received the supreme Name?

This which stands out so manifestly in the New Testament, namely, the use in worship of the Name of the Lord Jesus Christ, and the spiritual blessings that follow, has been verified in all ages and in all places where Christians have prayed. Their prayers have become real and impressive in proportion as Christ's Name has been honored and glorified. Doubtless we need to-day a more impressive ritual in the church, so that flippancy and shallowness may be eliminated from our public services. But we need vastly more the consciousness of Christ as Lord, through whom our seeking hearts are to find the way into the divine presence.

2. An essential quality of Christian worship is inclusiveness. As soon as it becomes narrow and circumscribed it tends to become unreal. By its very nature, because it is the expression of faith in Jesus Christ,

because it is the established means of communion with our risen and glorified Lord, worship must constantly expand, reaching out to include every interest and relation. The natural impulse of the worshipping believer who has been made conscious of intimacy with God is to extend indefinitely the period of communion. All the hours are to be made sacred by this fellowship. Nothing is too trivial to become the subject of prayer. The whole life is to be lifted up and glorified by the loving, obedient waiting of the soul upon God. It is the very essential of genuine Christian worship which Paul gives in the words, "Pray without ceasing." We dare not deliberately, with set purpose, make our praying narrow and fragmentary. If we do we are in danger at last of not praying at all.

To put the thought in another way, the normal Christian attitude is that of worship, for communion with Christ is only through worship, and it is unbroken fellowship that is promised us. Therefore every Christian act must be dominated by the worshipful mood. We must see to it that all the formalities connected with the public services of the church are bathed with the spirit of devotion to Christ. The collection as well as the public prayer should be worship. If the people recite together the Apostles' Creed, they should do it as an act of worship, climbing as it were by a ladder up the time-honored summary of Christian truth to the altitudes of joyous faith. If the Ten Commandments are repeated, what are they but the reminder of the covenant which God has made with men? And the sermon will be productive of good just in proportion as it breathes the spirit of worship and leads the hearers to seek communion with Christ.

It is by the expansion of the worshipping attitude that

we are to obliterate the false distinction between sacred and secular. All is to be made holy by emphasizing particularly that which is primarily sacred. It is the man who earnestly and faithfully observes daily seasons of prayer that finds the joyful secret of constant prayer. The home that begins the day with family worship is most likely to be filled with the atmosphere of Christian love, and to find every interest made sacred. They who keep the Lord's Day in holy fashion will learn how to make all days holy. It is not by leveling down that we are to do away with the assumed line between sacred and secular, but by leveling up. Only through worship can we bring all things to the feet of Jesus Christ, and make Him truly Master and Lord.

3. The third essential of Christian worship is that it makes its objective a spiritual endowment. The answer to a Christian prayer is the response of the Holy Spirit. Men bearing the Christian name often perform acts of worship as a matter of obligation, to satisfy conscience. Even the heathen may do the same. Christian people pray for temporal and material gifts, and we are sure that God often sees fit in His mercy to grant their requests. But Christian worship is something higher than the discharge of a duty, or the seeking for that which will gratify earthly desires. It is the approach through Christ to the God who is a spirit, who must be worshiped in spirit and in truth, and the true answer to such worship is the gift of the Holy Spirit. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Such worship will end in spiritual endowments. Some of them will be temporary in character. Some of them will be spectacular. Some of them will be visible

even to a scoffing, unbelieving world. But the permanent and universal result of the Spirit's presence through faith has been described for us as "the fruit of the Spirit," which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Here we may well end our study of the topic. It has led us straight to the very heart of Christianity. They belong to Christ who through believing worship have been blessed with His Spirit. "If any man hath not the Spirit of Christ, he is none of his." We may well rejoice that still the truth shines forth, and we need not miss the way; that in these days a praying church receives that divine Spirit who attests the presence of the living Christ and shall bring at last into unity all those who bear His Name.

CHRISTIANITY AND LEARNING

BY EDWIN M. POTEAT

There is only one thing greater than Liberty and that is Authority.—P. T. Forsyth.

There is a State to conserve as well as a State to reform.—Burke.

The golden rule is that there are no golden rules.—B. Shaw.

IN the Hibbert Journal for July, 1920, there is an article on The Interdependence of Religion and Research. This title suggests an unusual line, and the article sustains the suggestion. Religion annexes to the field of research a whole continent, which by a thousand solicitations invites exploration. And in turn Research implores Religion not to descend to superstition, and offers invaluable aid in that interest.

Besides, Religion aids Research not only in offering a new world to be conquered; it obliges its co-partner to go softly everywhere, seeing its footfalls awake echoes beyond the horizons of time and sense. On the other hand, Research, in return for reverence, gives Religion coolness and health in place of the heat of fanaticism, gives the ripeness and composure of a rational faith in place of the insecurity and timidity of irrational credulity.

But it remains true that many religious people fear research, while quite as large a proportion of the devotees of research are suspicious of religion. It is the purpose of this article to lay these two ghosts—the scholarship which looks like a ghost to some religious minds and the religion that looks like a ghost to some

scholarly minds. For neither ghost is there! Scholarship is not a bugaboo to religion, and religion is not a bugaboo to scholarship. The religion that is afraid of scholarship is superstition. The scholarship which is afraid of religion is charlatanry.

For the purpose stated it is not necessary to point out the well known facts of history, that Christianity has been a nursing mother to learning, that it was the church which kept the flame of learning burning through the Middle Ages, that vernacular schools in the modern nations are the product of the Christian spirit. Nor is there space here for the many pages that would be required merely to catalogue the names of the great scholars who were also the great Christians of the ages behind us. Their names constitute a veritable Milky Way across the sky of the Christian centuries. In the name of Origen, Augustine, Dante, Luther, Milton, Sir Isaac Newton, and a thousand others, one feels like shouting aloud against the paralyzing fear, that if we pushed our investigations a stage further we should perforce cease to be Christians. Better demolish our churches and have done with religion once and for all if our schools and colleges and seminaries and universities are by their learning sure to put in jeopardy the faith for which the churches stand. I know that many would turn this statement about and prefer to say, Better demolish our colleges and seminaries and universities, and save our churches. Nay, let us save both, in the knowledge that church and university are secure in the elemental needs of men and that learning is the handmaid of Christianity, as Christianity is the friend and patron of learning.

It is perhaps well to remind ourselves that our present discussion is hardly more than a repetition of history

—the whole field was fought over in the second century, and the names of Origen (a believing scholar) and Celsus (an unbelieving critic) sufficiently represent the protagonists in the struggle. Plato had said: "The unexamined life is not livable for a human being."¹ The whole sweep of the university ideal is in this brief sentence; and when he allows only expurgated editions of Homer in his Republic, on the ground that we must not tell lies about God, he shows his confidence that religion can survive only when fed by truth.

I.

The New Testament conceives of creation and redemption as co-ordinate miracles of the one God. The agent of the creation is the Redeemer. It follows that the study of the natural creation and the study of Christianity are correlative studies and that a full education must embrace both. It follows further that the antithesis between science and religion, between enlightenment and godliness, between the university and the church, is a false antithesis. And whether it is stressed from the side of the church or of the university, it is sure to have unfortunate consequences. Truth is one, and the truth of science cannot contradict the truth of religion. True education will, therefore, acquaint the student with the world as God's world, and make him at home in it, as in his Father's house.

To the miracles of creation and redemption there is in individual experience a cognate third miracle, the miracle of regeneration. And as life anticipates growth, so regeneration anticipates training. The desire for

¹ See Glover, *The Jesus of History*, p. 191.

knowledge is as normal to the regenerate as the desire for food to the generate. Moreover, as God is love and as He is the God of truth, He implants the capacity for truth in His children and yearns that they know Him both in His revelation of Himself in the natural creation and in the revelation of His grace in His Son, Jesus Christ.

These New Testament conceptions are most fully set forth in John 1:1-18, and in Colossians 1:15-2:5. These great passages must be read and reread in as many versions as can be found and deeply pondered everywhere in order that Christianity may hold its grip on learning, and in order that learning may pass under the gracious and sanctifying spirit of Christianity.

I do not attempt here a detailed exposition, but venture upon the more difficult task of setting down in a series of statements some of the generalizations held in solution in both, as follows:

1. The unity of the universe. ("All things," John 1:3; Col. 1:16.)

2. Revelation and redemption are fundamental to the nature of God and the need of men. ("Light", John 1:4; "image", Col. 1:15; "grace", John 1:17; "reconciled", Col. 1:22.)

3. The Creator of the universe is the Redeemer of men. (John 1:3, 10; Col. 1:15, 16, 20.)

4. The Redeemer is the bond of union of the universe. (John 1:3; Col. 1:17.)²

5. The Incarnation was the method of redemption and involved the cross (which is named in Col. 1:20 and

² Cf. Map (1283 A. D.) in Geographical Society, New York, where the universe is pictured as the body of Christ.

implied in John 1:17). Thus all docetic and gnostic evasions are repudiated. ("Became flesh," John 1:14; "his flesh", Col. 1:22.)

6. Faith is the nexus of the specific union of God and men, whose "fulness" is thus appropriated by them. (John 1:12, 16; Col. 1:23.)

I am not here concerned to defend these conceptions, but only to insist that they are obviously contained in the Scriptures referred to, and to maintain that they imply all that I have claimed for the essential interrelation of science and religion, of truth and godliness. John and Paul are in no doubt on this point. For John the Creator-Redeemer is Lord over the intellect as the Supreme Reason (*Logos*), over the feelings as Eternal Love, over the will as the source of all Authority and Control. And He is these for all mankind as well as for every man.

Paul protests that the physical universe, history, psychology, can be adequately understood only in and with the knowledge of Christ. For the physical creation is the sphere of the revelation of His power, history the sphere of the revelation of His providence, and psychology the sphere of the revelation of His grace.

II.

So much for the New Testament basis of our contention for Christian education, that is, for education under Christian auspices for Christian ends. If now we turn to our own day, we see at once that the chief questions of civilization arise out of the world movement toward democracy. And the chief of all these questions is how to capture and control without mutilation the emanci-

pated individual. The drift toward socialism, succeeding a period of extreme individualism, finds its explanation here. For "liberty threatens to go to pieces, of its own momentum like a racing fly-wheel where they have shot the engineer."³

The situation is complicated by the fact that Christianity, while responsible for setting the individual free, also insists upon controlling him. Liberty and authority are both Christian demands, and one not more than the other. Throughout the first period of his Christian life Paul is the champion of liberty. He confronts the conservative Right, who feared the consequences of cutting the leading strings which bound Christianity to Judaism, with the challenge of the Epistle to the Galatians. This letter is Christianity's declaration of independence from the mother religion. The Judaizers were afraid to see the new believers set adrift in their own rights, and Paul is all but frantic throughout this blazing reply to their contentions. He sees that Christianity loses its essential character if permanently tethered to Judaism; from being an inward and personal experience of Christ who abundantly saves by direct and unmediated access to the believing soul, it becomes a species of magic accomplished by manipulation, and taking effect, at least primarily, in the body. Personality is lost in a ceremony! This is to nullify religion at its core.

Against these timid traditionalists Paul proclaims the glorious liberty of the children of God (Rom. 8:21). Grace breaks all chains. A triple bondage was annulled; the bondage to place (Jerusalem), to priesthood, to legalism with its prescription of uniformity of belief and

³ P. T. Forsyth, *The Principle of Authority*, p. 4.

conduct. A special place of worship is no longer necessary (*cf.* John 4:21); special functionaries are henceforth an impertinence, in view of the universal priesthood of Christ and the competency of all believers in Him before God, while the thousand prescriptions of right conduct are displaced by the new instinct of virtue⁴ in the regenerate soul. Not only had the veil of the temple been rent in twain from the top to the bottom, making the Holy of Holies accessible to all, but a guidance had been promised the individual which would guide him into all the truth (*cf.* John 16:12, 13), in virtue of which he would become an original interpreter, with an initiative which might well make the conservatives tremble. Augustine summed this liberty up in the weighty words: *Ama et fac quod vis*. But Paul before him had shouted: Stand fast in the liberty wherewith Christ has made you free (Gal. 5:1 f.).

It was, of course, inevitable that the doctrine should be abused. It has been abused from Paul's day to our own. This explains why the great Apostle in the second half of his period of leadership became the champion of reaction—if one may use the ugly word. In the first period he had signalled, "Full steam ahead." In the second, "Put on the brakes." This was not an inconsistency, but the wisdom of the greatest Christian. For the liberty he had championed was not the liberty of wild fanatics, whether at Corinth or at Zwickau and Münster, with no sacred things to respect, no truth to hold, no holy purpose to fulfil. It was, on the contrary, the glorious liberty of the *children of God*, each of whom was answerable to the same Lord. And when Paul's

⁴*Ecce Homo, in loco.*

antagonists were no longer the conservatives who held by the past and resisted progress (whom he had finally answered in Romans), but were radicals who claimed that they had graduated out of the school of Christ, and had passed from πίστις to γνῶσις, with equal vehemence he insisted on the supreme Lordship, the pre-eminence of Christ in all things and everywhere (Col. *passim*).

The Lordship of Jesus is the only safeguard of our individualism. Our fierce democracy with its constant peril of anarchy has two correctives and but two: The fact that we are members one of another, and the fact that Christ is Lord of all. According to the first of these facts our individuality is constituted in our relationships, and the individual can never therefore be completely detached, except by suicide. According to the second, each member of the society is bound by unbreakable chains of redeeming love to the Throne.

Here we come again in sight of the two Christian demands, liberty and authority, with which this section began. Those who insist on one to the exclusion of the other are equally at fault. Liberty alone tends toward an anarchy of individualism. Authority alone tends toward an imperial church whose fiat is law, whose power alone can save. Liberty and authority together constitute the sound compendium of Christianity. And Paul solves the antinomy for us in the clear understanding of the safeguards of democracy stated above. He will say: "Made free by grace, make yourselves slaves by love".⁵ That is to say, the finest and final consecration of free personality is its voluntary enslavement to Christ in service of fellow men. He who set me free forever has

⁵ Sabatier, The Apostle Paul.

the right to command me forever. In bondage to Him and to fellow men for His sake, I am free indeed.

Strong Son of God, Immortal Love,
Whom we that have not seen thy face
By faith and faith alone embrace
Believing where we cannot prove.

Thou seemest human and divine,
The highest, holiest manhood Thou;
Our wills are ours we know not how,
Our wills are ours to make them thine.

III.

We are now prepared to lay down the final proposition of this paper. It is this, that only Jesus has light for such a time as this, only those who confess His Lordship and His Leadership, and who seek to know His will and to do it, can safely be trusted with the final organization of society. Many are ready to take a hand in this great undertaking. Some set out from a sense of economic injustice, and set their goal in the abolishment of private capital. Others set out from a conception of the *status quo*, largely descended from pre-Christian civilization, and set their goal in the benevolent control of the ignorant and the backward by the best and the ablest. And almost all social reform is non-Christian in this sense, that it aims at redressing wrongs and securing rights; whereas Christianity begins with a man, not as having rights, but as guilty before God, and only when that fundamental fact has been dealt with does Christianity proceed to sketch out a line of duties to fellow men.

One remembers here a pregnant word of Matthew Arnold: "Man sincere, man before conscience, man as Jesus put him, has laid down for him no rights, but only

an infinite dying, and in that dying is life.”⁶ This is not to say that Christianity is not for social reform, but rather that its program is so radical, so revolutionary, as to excite impatience and even disgust in social reformers; so radical, so revolutionary as to contemplate nothing short of a society of brotherly men in which the will of God will be done on earth as it is in Heaven.

It is obvious that leadership for such times, toward such a goal can be furnished only by Christian schools—schools where learning is suffused with reverence, where science humbly acknowledges God, and where Christianity is brightened by the light of learning and enriched by the wealth of the whole world of nature, now seen to be but the fringes of the garment of the infinite God.

Balzac in the general introduction to the *Comedie Humaine* says: “Thought, the living principle of good and ill, can only be quelled and guided by religion. The only possible religion is Christianity. Christianity created the modern nationalities and it will preserve them.” In July, 1910, there was held in Berlin, Germany, a “World-Congress of Free Christianity.” Professor Troeltsch, the most influential theological thinker at the congress, said: “We can be sure that European culture without a foundation in the religious power of Christianity can scarcely endure. A free culture in proportion as it possesses religious depth and maturity will contain within itself that which forms the intrinsic and vital power of Christianity—the regeneration and sanctification of personality by God.” His words were soon to receive a vindication more terrible than he could have dreamed (1914-1918), and one wonders whether either

⁶ God and the Bible, p. 8.

Germany or the powers lately arrayed against her have learned the lesson.

Our contention here is that only as general culture is interfused with Christian principles and based on loyalty to Jesus Christ can the stream of history be preserved from running putrid. It is more than thirty years ago that Professor Huxley, who, as everybody knows, called himself an agnostic, complained of "the utterly chaotic state of opinion", and confessed himself greatly perplexed "to know by what means the religious feeling which is the essential basis of contact, is to be kept alive without the Bible."

IV.

Let all that has been said be granted, there yet remains the perplexing practical question: How can Christianity recover the university? I say recover, for most will agree that through the past three hundred years the process of losing the seats of learning has gone on. From the other side we shall hear it said that learning is sound only as it escapes its leading strings, and one hears echoes of President White's Warfare of Science and Religion. But I repeat the question: How can Christianity be again at home in the halls and laboratories of the university? We do not forget that the university was founded by Christian men; but here is a young doctor of philosophy (Ph.D.)—by that sign infallibly a learned man (!)—calmly announcing to a class of undergraduates in their teens or early twenties: "Religion is only a refined superstition." And here is a president who holds any abridgement of freedom of private opinion and speech to be a violation of university traditions. What can be done in such a situation to enthrone Jesus, the

Light of the World? He "out-thought"⁷ the ancient world; His was the most penetrating mind of all the centuries. Yet He made religion central in His thinking, and made love the final bond of society and the inspiration of all social service. He did more; He awoke love by loving every man, even the downmost and by offering Himself to love. Has He no place in the university?

Of course He has, or the university must acknowledge itself unconcerned about the supreme Person in history, and so unscientific. Of course He has, or the university must acknowledge itself uninterested in the largest and most beneficent stream flowing through time. Of course He has, or the university must confess that the most stupendous phenomenon in the moral life of mankind has not caught its attention, and that it is willing that its students remain in ignorance of it. Is it important that young people know biology, chemistry, physics, economics, history, literature, philosophy? It is certainly as important that they should know religion, and know it in its supreme manifestation, the Person, Jesus Christ.

We have chairs of history, biology, philosophy. Why not a chair of Christianity? Does some one object that religion is too sacred for class room discussion? Or that the whole subject will be cheapened by such discussion? Or that religious liberty must not be violated?

The reply to these objections is obvious in the one statement that a chair of Christianity does not propose to turn the class room hour into a prayermeeting, though a Christian professor will feel free to do so if in his judgment the occasion demands it. Nor does it pro-

⁷ Glover, *The Jesus of History*.

pose to create a department of theology in the university or college; let the theological seminary look after theological education. Least of all is the chair to be turned into a denominational powder mill in which to make bombs and cartridges for war on Christians of other names? Neither of these nor all of them together is proposed.

A chair of Christianity in college or university would be co-ordinate with the chair of chemistry or physics, etc. It would treat its subject as a fact of history and human experience. And such a study no more violates religious liberty than the teaching of logic violates a man's right to think. It no more risks religion, or the student's respect for it than the study of biology risks life or the student's joy in it.

Make the chair co-ordinate with the most important and the best endowed. And let the fact be published abroad in the name of a great seat of learning: We frankly study Christianity here. If there are non-Christian professors in such a school and they are gentlemen, they will confine their teaching to their own subjects and not offer discrediting comments upon a department co-ordinate with their own. If there should be learned men, not gentlemen—and there may be such—or learned fools who do not know their place and duty in the school—then it will be the duty of the administration to invite such learned unwisdom to seek other opportunity.

State universities, private foundations, as well as Christian colleges, may, without offense to their charters and without prejudice to their constituencies, provide for such a chair of Christianity as is here proposed.

If such a proposition were adopted, within a generation we should see wide changes in the public mind. The

cynical aloofness of Bernard Shaw, the aggressive savagery of Nietzsche, the mildly patronizing attitude of the agnostic press—these would give place to earnest grappling with that view of the world, that movement in history, that dynamic for the individual life, that program for society and civilization, which we call Christianity.

Yes, men would still refuse to be Christians, but they would not be ignorant of what they refuse. And if they did so, it would be in the knowledge that politics and statecraft, business and industry, indeed all the forms and activities and interests of human society, would be infinitely sweetened and ennobled if in them all Jesus were made supreme.

ACADEMIC STANDARDS IN RELIGIOUS EDUCATION

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I PROPOSE a discussion of the place and function in religious education of academic standards. By academic standards are meant those purely intellectual principles in the discovery, interpretation, and handing on of truth which have been more or less generally incorporated into our educational procedure.

A rapprochement between pure educational theory, on the one hand, and religious training on the other is as inevitable as the final confluence of two rivers, which, though rising at a distance from each other, flow down converging slopes and are compelled to find a common outlet to the sea.

Educational theory, the accumulated result of uncounted generations of experience in the training of the young and those otherwise ignorant, has no other than an intellectual interest in religion. On the other hand, the aim of religious training is not primarily nor even chiefly intellectual. Its primary aim is the fostering of the religious life. Purely intellectual processes are means to an end outside and above themselves. The idea of culture in the abstract, or a science of pedagogy as such, is foreign to the aim of religious teaching. In like manner any distinctive valuation of religion other than as a recognized department of intellectual culture is foreign to pedagogical theory. Educational theory *per se* is both morally and spiritually indifferent.

Nevertheless, as I have already intimated, a synthesis of these two motives, one purely cultural, the other purely spiritual, is inevitable. Educational theory is bound to take cognizance of religion both from the point of view of history and of psychology, while religion, moving under its own impulse to self-perpetuation and expansion, is bound to develop a pedagogical method of its own which is in harmony with the nature of truth and the constitution of the human mind. This movement toward a common center of pedagogy and religion which results in the discipline which we call religious education brings into contact and conjunction intellectual and religious standards. This conjunction, which should be made an organic and harmonious conjugation, presents in practice certain very serious and complicated problems.

It has been well said that "a combined intellectual and moral measure of human condition is an instrument which no student has as yet learnt properly to handle" (E. B. Tylor, *Primitive Culture*, 3d Am. Ed., 1889, Vol. I, p. 28). No statement could be more suggestive for the inquiry we have on hand than this. In religious education we are endeavoring to do just this thing, to apply "a combined intellectual and moral measure of human conditions." Two sets of standards which are in essence disparate are to be brought into combination and made to work together.

At certain stages of culture no separation of the two standards appears, and no conflict can arise. Religious training, so long as it is in the control of a harmonious and unified community, is simply one element of a general training which involves no rivalry of standards. In a primitive community, for example, in which all the

teaching is purely private and informal, the steady pressure in thought and action of community life on its new members up to the point when the youth are formally initiated into the deeper lore of their elders, there are no professional teachers, no theory of teaching, and, hence, no clash of standards. The pedagogy is implicit and naïve.

At the other end of the scale, one might imagine a modern religious community, training its young people and new adherents in its own way from the earliest age up, religiously and otherwise. Under these circumstances the entire educational scheme is in the hands of the same teachers and conforms to the same standards. Here, too, the pedagogy or teaching method is naïve, implicit, and individual, involving no clash of standards. There is no administrative problem.

Now, imagine further, the entrance into a community of the sort just sketched a state system of compulsory secular education, with its concomitants of teachers examined and licensed by the state, a scientific and secular curriculum of studies, and stated examinations of pupils conducted by public officials. Imagine, still further, such a community compelled to seek a charter for one of its own institutions for the training in religion and life of its young people — which charter is granted on academic grounds, namely, conformity to a fixed standard of educational efficiency. With one significant exception, to be hereinafter noted, in a system of state-controlled education teachers are appointed on the academic basis, that is, knowledge of the subject to be taught and ability to teach it.

A religious community intent upon the religious upbringing of its young people would naturally select

teachers with a careful regard to their religious fitness, on the ground of their conformity in thought and practice to the religious life as the community understands and interprets it. From the religious point of view, it would be suicide to do otherwise. It must be noted carefully, that academic and religious standards are one in so far as the religious life involves an intellectual element. As we shall see there is an intellectual element interior to religion itself, hence, for the sake of its own welfare an absolutely ignorant or untrained man could not be a desirable teacher in any enlightened religious community, but beyond that the academic standard and the religious requirement may easily be at variance.

A man may be a very good Christian and a very poor biologist, whereas a satisfactory biologist may not be a Christian at all. What is a Christian institution to do for a biologist when Christian biologists are lacking? The academic requirement for a teacher of biology is a knowledge of biology and a competency to impart that knowledge. His religious life, or lack of it, does not enter into consideration. The religious requirement for a desirable teacher in any subject lies quite apart from the question of his departmental efficiency, and yet no educational institution, however anxious to maintain its religious standard, wants an incompetent man to teach biology.

In theory there is no great difficulty because there is no inherent reason why biologists should not be Christians, and *vice versa*. Often, however, owing to many causes which need not be specified here, it is difficult to obtain the right men to teach subjects like biology in religious institutions. When one adds to this problem of obtaining teachers who combine the qualities of

secular teachers and religious leaders the complications brought about by the determination of the educational authorities to impose autocratic educational standards upon religious communities, it is possible to estimate the magnitude of the problem of modern religious education. No one who is aware of the present situation in religious education can possibly be ignorant of the fact that this is one of the burning questions of the hour.

The administrators of religious institutions of general education, and even of those which are more specifically religious, cannot avoid compliance with academic requirements, while at the same time they cannot relinquish the purpose to fulfil their religious obligations. How to keep our Christian institutions for education *Christian* as well as educationally above reproach is no mean task. It is in the hope of contributing at least an analysis of the problems for solution that these pages are written.

The discussion which follows falls naturally into three divisions: First, The nature and development of academic standards; Second, The value of academic standards in religious education; Third, The limitations of academic standards in religious education.

First, then, how do we come to have academic standards at all? In answering this question, we must bear in mind that we have to review a two-fold development, the growth of educational institutions, and the development of educational theory. The convergence of these two developmental processes gives us academic standards. The organization of a teaching system and the standardizing of teaching methods have gone along together. Of course, standards which are intellectual but not formally academic precede and condition those which are academic.

In order most clearly and rapidly to review this development, let us look at it in full mature operation. I have, lying before me open on my desk, an annual bulletin of one of our minor universities, specifically of the college of arts and sciences. The very first impression made upon my mind by the attentive reading of the document is the magnitude, compactness, and power of the educational organization evidenced in this one institution.

1. There are forty-three professors listed as of the university, thirty-eight of the college.

2. These men, practically all of them, show by their degrees and titles, both foreign and domestic, that they have spent years in study, travel, and research and have received the highest academic recognition.

3. The entrance requirements, the statements of which cover twenty-nine printed pages, if literally insisted upon, demand and involve a technical education far beyond the attainment of many a famous man of the past. The minimum reading requirement in particular would bring the student into contact with more books than Abraham Lincoln ever saw in print, at least until he was a man grown.

4. The range of studies embraced in the curriculum is equally impressive. They are arranged in three general groups: "Language, Literature and Art," "Mathematics and Natural Science," "Mental and Social Science," and these three major divisions involve minor titles totalling twenty-five, any of which might easily absorb a scholar's attention for a life time.

A moment's comparison of this ambitious program with the Medieval *trivium* and *quadrivium* will serve to emphasize the length of the road along which we have

traveled. In this connection allow me again to emphasize the fact, that this program involves merely a curriculum of undergraduate study, that before it lie several years of preparatory work as set forth in the entrance requirements, and beyond it a further cycle of post-graduate, university, and technical studies. Then remember also that this course is very largely standardized, that the requirements for entrance and graduation are practically the same the world over, backed by ancient custom, ample delegated authority, and a powerful administrative machinery of state control.

From the simple informal training of the young by the elders of a primitive community to this educative organization involving more men, more money, and more administrative machinery than many an ancient kingdom, is a far cry. And yet it appears to be a clear case of continuous and inevitable evolution. As in all human affairs, so also here, the most complete results are, speaking in symbol of course, latent in the simplest beginnings. The elaborate and complex science of projectiles is involved in the simple sling and stone of the primitive tribesman. The science of transportation which ends with the ocean liner, automobile, aeroplane, and dirigible, begins with the ox-cart and the coracle.

The whole process of development in sciences and arts is, in the final analysis, the unfolding and self realization of the human spirit in contact with nature and life. In like manner the modern college system, with its roots in the primary and secondary schools and its wide-spread upper branches in the universities, technical, and professional schools, is all latent in the earliest, crudest training of the young by their elders. Throughout the entire educational history of mankind, from the

beginning until now, there have been but three factors in the educational process, the teacher, the pupil, and the subject matter of instruction. The method of instruction is not a separate factor; it is the interaction of the other three. Moreover, in that process from the beginning standards of proficiency both for teachers and pupils, together with ideas of what ought to be taught, are present. Nothing more than these, except auxiliary and secondary matters of building and organization, are needed for a university. An American Indian, teaching a young brave how to track game or a lurking enemy in the forest, has a standard of efficiency both for himself and his pupil as rigid as that insisted upon by any university professor of mathematics or history. The Indian's standards, however, are not academic, for he has no school to back him and his proficiency has no standing among intellectuals, which doubtless worries him not at all.

The vital point is, that all teaching involves standards related to the subject matter taught and to the student's proficiency in learning that subject. These implicit standards have but to gain institutional authority to become in the strictest sense academic. For that reason we may say without hesitation or qualification that academic standards are the inevitable product of intellectual evolution.

This brings us to the second division of the discussion, the value of academic standards. It is evident from what precedes that the factors which enter into institutional or organized education, curriculum, ideals of teaching which include standards of efficiency necessarily vary together and in proportion. They are really aspects of one reality. Historically, however, the really

great and revolutionary changes which have overtaken our educational procedure have usually come by way of modification—that is, additions, subtractions, or shifting of emphasis—in the curriculum.

For example, educational methods have been more or less completely revolutionized, in succession, by the rise of the secular learning, by the recovery of the ancient classics, by the advance of the inductive sciences, and, more recently still, by the slow and reluctant academic recognition of English literature and certain vocational studies. In each of these instances new academic standards, which is to say new standards of efficiency both in teaching and learning, have followed changes in the subject matter of knowledge.

Religious education has vitally participated in all these educational changes. In the use of modern secular education, which involved a renewed and intensified interest in the affairs of this world, a detailed, inductive study of man and nature, an illimitable extension of the field of inquiry beyond those subjects which are technically religious, an awakening of the reasoning faculty to question even the teachings of the church, together with an increasing emphasis upon the rights of the individual thinker as a free and responsible seeker for truth, religion has been challenged to show its credentials and to justify its claim to so dominant a place in the interest and confidence of mankind. In other words, the church has been compelled to adopt academic standards for its expositions of belief. It has been compelled to organize, systemize, and rationalize its teachings in conformity with the intellectual standards which have commended the general assent of thinking men in all the departments of learning.

A thoughtful survey of the history of Christian theology from the days of the earliest apologists down will show that thoughtful men in the church have never been unmindful of the claims of reason upon them for a rational statement of truth. That claim is never outlawed. Every institution of religious education, therefore, is fairly and squarely challenged by other educational institutions whose standards are frankly, solely, and mercilessly intellectual. In the free and unrestricted competition which takes place among institutions which strive to serve the needs of mankind, religious education is compelled to seek for itself and to establish intellectual standards.

Were there no organic connection whatever between the public educational system of the state and the concurrent systems of religious education, however conducted, there would still be a necessity laid upon the latter to adopt intellectual standards at least as high as those which prevail in the state or nation. It is simply a question of self-preservation. That institution of religious education which allows its intellectual standards to sag below the topmost level of contemporary culture inevitably loses its position of leadership and sinks into insignificance and obscurity. Moreover, intellectual standards have an intrinsic as well as a competitive value to religious education. Religion necessarily involves a world-view, a systematizing of all truth in terms of its own fundamental postulate. The religious affirmation which personalizes the ultimate cause is either true or not true. If it is true, it is universally significant, it is comprehensively true. Religion must present its world-view in world-terms. In order to speak in world-terms, it must know world-thought. In

order to know world-thought, it must master past and contemporary world-thinking. There is no other way or easier way to leadership than this. This necessity is inherent in the religious task.

There are many institutions of religious education all over the world which are conducted in ignorance or neglect of these great matters, but they are condemned to present futility and to certain extinction in the future. For this reason enlightened religious educators do not rebel against a reasonable academic supervision of religious education in the interest of intellectual standardization. Enlightened religion has no vested interest in popular ignorance. So far is this from being the case that intelligent missionaries have always been compelled among unenlightened people to undertake a program of general education in order to awaken adequate response to their message. This is also the reason why, as I have already intimated, religious zeal, under the impulse of its own proper motive to promote religiousness, would inevitably develop intellectual standards in its own interest. It would do this in the absence of all competition and without any pressure of external authority. That is to say, religion must develop intellectual standards or die. They are not only useful but indispensable to religion.

Be it noted, however, that when we speak in this general way of religion, we are speaking in abstract terms and are not dealing with any concrete reality in Heaven or upon earth. There is no religion which is not some *kind* of religion. Any religious group, therefore, which is so conscious of its religious thoughts and feelings as to desire to promulgate them has a view of the world which, in the process of propagandizing, must

involve the interpretation and expression of truth. Intellectual standards are thus already present, inherent in the system itself. The religion is a specific way of thinking as well as of feeling and of acting. As a way of thinking it comes into relationship with other ways of thinking and must come into terms of mutual understanding with them.

When, for example, divergent polytheistic systems are brought into contact by the political consolidation, through migration or conquest, of a number of communities previously separate, a *modus vivendi* must be arrived at by the teachers of religion in the new community. Usually under such circumstances, as certainly took place in Babylonia, Egypt, and India, a syncretism, or religious amalgamation, is formed in which the various elements are composed into one system. It would be extremely interesting to study this process somewhat in detail, but there is no opportunity for it here. What I am concerned with is to point out that even here there is a discernible working of the logical faculty toward a rational interpretation and presentment of systems which are divergent, if not contradictory. Pantheistic indentifications of the various deities, as in Egypt, or the formation of related groupings, like the Babylonian god-families or the Hindu triads or the Roman divine hierarchy with Jupiter at the head as "Father of gods and men," will sufficiently indicate the various methods of composing differences and reaching a certain degree of intellectual unity amid the confusion of systems. Christian apologetics, to take an example at the very opposite end of this scale, is the outcome of the contact of Christian thinkers with an unbelieving world. It is an attempt to present the claims of Christianity for

rational acceptance, according to universally acknowledged standards of verification. It is an evitable organic response of Christianity to the need of the world, but it is a response made in terms of reason and therefore involves the recognition of the claims of reason. The need of internal consistency and of rational exposition, in the face of doubt and denial alike, compel religious education to adopt and utilize intellectual standards.

It is impossible for any one to know what a given religious system is without the application to it of the canons of identification by which we come to an understanding of any system of ideas. *A fortiori*, it can be verified only by such a process. It is, from the point of view of any religious system, a matter of life and death to maintain its own logical integrity by a clear cut exposition in intellectual terms and according to intellectual standards of its own inner meaning. There can be no religious progress, there can be no increase of vision, except in an atmosphere of truth seeking and truth testing.

More than this, in order to protect itself against what seems to be an inherent tendency in all systems to degeneracy, a religion must keep in vital touch with its own historic and authoritative sources. This means inevitably a scholarly tradition and standard. It might seem to some an exaggeration to say that Christianity would degenerate if scholarly contact with the Bible were to fail, but one need but glance at Buddhism or decadent forms of Christianity now extant to be persuaded of the truth of this contention.

Moreover, the maintenance of high intellectual standards is necessitated by the contact of any militant

and aggressive religion with the outside world. Human knowledge is never at a standstill.

Our little systems have their day,
They have their day and cease to be—

but, brief as their day is, religion is bound to reckon with these systems of ours. For example, the essence of Christianity, grounded in historic facts and their interpretation, remains unchangeably the same, but the statement of this unchangeable truth in relationship to the mental trend of each successive age without infringing upon the essence is no easy task. But hard or easy, the task is laid upon us. One of the greatest if not the very greatest office of Christian education is to relate Christianity to all other truth. If Christianity is true knowledge it must be vitally adaptable, capable of expression in universally valid terms.

Once more, the mission of religion is to control, direct, inspire, and glorify all life. Its field is the world—all human interests, the whole of life. A true teacher of religion, therefore, must not be ignorant of life in any of its phases. Christianity has a social message, a world mission. It sits close to the intimate business of men everywhere. There is no phase of human activity, art, artizanship, agriculture, commerce, politics or government which are not within its legitimate and necessary range. The moment religion becomes other-worldly, cloistered, monastic, that same moment it becomes remote, unreal, and obsolescent.

The ideal religious teacher, therefore, should be an educated man of the world in this broadest sense. Religious education must be broadly cultural, humanistic in this sense, thoroughly abreast of current opinion, even though that opinion change to-morrow. The religious

teacher must be an adept in this secular lore in order to supersede it with his higher truth. Not in ignorance, but in wider and deeper knowledge, lies the power to enlighten and to lead. No intellectual standards, then, can be too severe or drastic to be welcomed by those who believe that they have truth—absolute, vital, saving truth—to give to men. The higher our conception of the authority of the religion which we believe, the more willing we should be to submit it to all reasonable tests of truth.

This brings us to the third and final, and in many respects the most important, phase of our discussion. What limits, if any, to the applicability of purely intellectual standards shall we assign in our scheme of religious education?

We admit the general validity of academic tests in any operation which involves the intellect and willingly submit to their imposition; but, on the other hand, we maintain that any attempt to make intellectual values the sole measure of educational fitness either for teacher or student is a fatal blunder. We maintain this on general principles, altogether apart from the religious question.

First, attention should be called to the tendency of all academically constituted minds to limit artificially the range of subjects to which academic recognition is granted. The tendency is perhaps simply a conservative trend which in itself is salutary, but it may be carried to vicious extremes. It has already been noted that the history of education has been attended by a constant struggle to broaden the curriculum and to gain recognition for subjects hitherto without the pale. From the time when all sciences were simply subdivisions of

theology or philosophy (who does not remember the days of natural philosophy?) to the present days of broad scientific education, subject after subject has knocked at the door of educational authority and been kept waiting barefooted and mendicant until it pleased the academic rulers to acknowledge and admit it. The study of the English Bible is still waiting at this grudgingly opened door.

A second academic tendency which often comes to vicious ends is the confusion of scientific method with a given set of results in the sphere of opinion. This is a false application of intellectual standards, which must be resisted at all costs. It is extremely difficult for any intellectual person who has really done careful work to recognize scientific method directed to conclusions which he does not share; but until at least a working majority of us attain omniscience such a result at any time is well within the possibilities. A scientific dogmatism or academic bigotry which refuses to re-open any question at the behest of fresh induction operates as a blight upon the human mind.

John Fiske has a charming chapter, in his book, *A Century of Science*, on *Some Cranks and Their Crotchets*. He tells how, as a librarian at Harvard, he "culled from many a little drawer the cards appertaining to divers printed products of morbid cerebration and gathered them into a class of *Insane Literature*; and under this rubric such sections as *Circle-squaring*, *Perpetual Motion*, *Great Pyramid*, *Earth not a Globe*, etc., were evidently in their proper places." This classification aroused such furious resentment on the part of writers thus classified—some of whom were actually working in the library—that the nomenclature had to

be changed. The section was finally called Eccentric Literature.

We smile readily enough at this and sympathize with the librarian in his perplexity with regard to the classification of such obvious crankiness; but, be it remembered, in the realm of investigation one must be extremely cautious in the matter of labelling results as "insane" or even "eccentric." More than once science has been compelled to retrace its steps, abandon conclusions once considered "assured", and take up again those which have been contemptuously thrown aside. Are we going back to the corpuscular theory of light? Who knows? It is, to repeat, well within the possibilities. What is new and revolutionary is not necessarily either absurd or true. What is old and in that sense reactionary is not necessarily eccentric. Education as such has much less interest in results than in method, because it is assured that if the method is correct the results will take care of themselves. Moreover, except in matters of pure reason, the method cannot be discredited because the results attained do not correspond to current opinion or preconceived notions of what is probable.

A man said to me of a certain scholar: "He defends antiquated opinions with great learning and skill." It developed in the course of the conversation that the critic was utterly unable to refute the logic which underlay the opinions which he disliked, but not being in conformity with current opinion those results could not be scientific. I maintain that this attitude is the essence of obscurantism, dogmatic and vicious. We are pledged, as servants of truth, to the intelligent use of a correct method; we are not bound to follow anybody to a given set of results. The academic recognition of opinions,

the standardizing of tentative results in the succession of world-views necessitated by growing knowledge, is the one kind of authority which no free mind can tolerate.

Again, even apart from manifest abuses of the sort just considered, academic standards have important limitations. For example, academic standards alone can never afford a complete measurement even of the mind. There are learned fools and unschooled sages, and there have been always. I suppose, if I were the head of an educational institution with authority to appoint teachers, I should have due regard to the look of the letters of learning upon the pages of my catalogue; but I am sure that I would pray for the superior insight to know that a great mind might sometime come my way unrecognized and academically unadorned. I am thinking of Herbert Spencer among many others of a similar type. A more inadequately trained man, formally speaking, it would be difficult to find by much searching. His was a self-trained mind—but it was trained. It was the wonder of his acquaintances how he knew so much without being taught. As a matter of fact, I doubt whether institutions of learning, so-called, could have taught him much. There is no educational machinery of sufficient grasp to seize some minds in order to bring the educational process to bear upon them. It takes the world at large to educate men of this type.

James Russell Lowell, in his *Moosehead Journal*, tells of a river driver whom he met on Seboomok Pond. He says: "He impressed me as a man really educated,—that is, with his aptitudes *drawn* out and ready for use. He was A.M. and LL.D. in Woods College,—Axe Master and Doctor of Logs. Are not our educations commonly like a pile of books laid over a plant in a pot?

The compressed nature struggles through at every crevice, but can never get the cramp and stunt out of it." However this may be, we need to be reminded that academic standards often do not and cannot measure men even in their intellectual capacity alone, much less can such standards measure the whole man.

These standards cannot even reach, to say nothing of measuring, those fine and for that very reason more elusive qualities of personality which must count largely in any process which can really be called educational. What a man is in himself is of vast importance in education. No information which a man possesses and hence may be presumed to impart can meet the whole need of any student. That need can be supplied only by the man himself, his intrinsic personal worth and weight. "This," says Emerson, "is that which we call character—a reserved force, which acts directly by presence and without means. * * * The purest literary talent appears at one time great, at another time small, but character is of a stellar and undiminishable greatness." Without this quality, which refuses to be caught and measured by academic standards, there can be no real teacher in any department or field of education. No man who is of cold, malignant or forbidding disposition is fit to be entrusted with the training of the young, even though his mastery of every subject in a curriculum were supreme and unquestioned.

Our university authorities, even now, would not, one supposes, choose professors solely on the basis of their academic records—the elementary decencies having still some educational value—yet our institutions of higher education are too often cursed by the sinister presence of dehumanized intellectuals who chill and deaden the

atmosphere which young people who are learning the earliest lessons of life are compelled to breathe. I have in mind one such professor in particular, who begins his lectures before each succeeding class of students by what he calls "untying them from their mothers' apron-strings," which is nothing less than a systematic and merciless assault upon their faiths and ideals. It is certainly no wonder that the students of this particular institution are the terror of the neighborhood in which it is placed. This comes pretty close to what one is tempted to call soul-murder, and yet there is nothing in the application of academic standards alone to protect students from contact with an unscrupulous and poisonous mind like this. For aught I know, this man, who cuts out a faith, an ideal or a scruple of conscience as readily as he would a diseased appendix, may know all that there is to be known about his subject. He is, none the less, an unfit teacher.

This leads me to remark, also, that academic standards alone fail to measure life or provide for its adequate satisfaction, just as they fail to measure men. At this point religious education, which is genuinely religious in tone and temper, finds its place and its adequate justification. Man cannot live by mind alone. He is not a thinking machine. He is a living soul. Religious education which does not decri knowledge of this world, but on the contrary demands it, utilizes it, and would complete it with training which leads to a deeper and broader vision, an adequate and satisfactory experience addressed to the whole man, would make all knowledge of God and translate mere information or cultural development into the substance and power of an eternal life. To the intellectual it would add the

spiritual values. It would have man be a well-equipped, useful citizen of the world, which means that he is also and first of all a citizen of the Kingdom of God. Without this wider scope, education has no adequate goal, no real or permanent or satisfying worth. Godless science, godless art, godless politics, godless education in all its branches end in the blind alley of disillusionment and moral futility. Divine philosophy too easily becomes "procuress to the lords of hell." Religious education alone opens wide the gateway of endless hope and achievement.

Here, too, academic standards reach their ultimate and absolute limit. They measure knowledge but not character nor personality nor life in its breadth and fullness. They substitute a system of ideas, a measurement of knowledge, for the true valuation of men and life in terms of moral energy, spiritual achievement, and undefeated aspiration. Education in its full meaning is not within the gift of any man's mind alone. It is not a matter of intellectual attainment, of knowledge or of degrees. A true teacher must have a rich, many-sided, cultivated, gracious personality, before he can be a teacher in any real sense. A student can learn facts from a book—he can learn life only from a man who is himself alive. A man ought to be a gentleman and a man of God before he becomes a teacher of any sort. Much more ought he to be all of these before he attempts to teach religion. Religion as a branch of knowledge, a subdivision of the descriptive sciences, is a part of religious education, but only a part. Religion in the curriculum, wrongly used by an instructor who has it not in his heart, may become the shortest and most direct road to permanent irreligion for the student. For an

irreligious man, of scoffing, sceptical or trifling temper to teach religion theoretically is to bring almost certain spiritual disaster to all those who come under his influence. *I have seen, and I know.*

I will go a step further and hazard the statement, based upon no narrow segment of experience, that no man in the world needs a more deeply rooted personal religious life than the professional teacher of religion. Hence we can never accept the principle that teachers of religion may be chosen upon the academic basis alone. As another has recently said with respect to religious teaching in our colleges:

"There is no place in these courses for barren formalism, overdone criticism, narrow denominationalism, or mere erudition. The subject matters taught in all courses in religion must be rich in content and pregnant with practical meaning. While appealing to the intellect, the courses must at the same time stir the enthusiasms, deepen the sense of social obligation, bring to consciousness the conviction of a divine force at work in the world, and organize and train the power of the individual for service. If college courses in religion cannot do this it is doubtful whether it is worth while to introduce them. But once they succeed in doing this they will give to the college a position of power and influence it has not yet attained" (G. H. Betts, Ph.D., in *Religious Education*, October, 1920).

Religious education must raise up religious educators who at once realize and transcend all academic measurements. This is its first and greatest task.

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THE SAMARITAN PENTATEUCH, ITS DATE AND ORIGIN

By REV. J. E. H. THOMSON, D.D.

WHEN, in a moment of caprice, the Roman damsel beloved of Pietro della Valle jilted him, she did a service to Christendom the value of which cannot yet be fully estimated. His disappointment did not lead him either to blow out his own brains or run his successful rival through, but sent him to soothe his wounded spirit by travel in the East. He went first to Constantinople with an introduction to the French ambassador there. While enjoying his hospitality the talk at the Ambassador's table did not turn on affairs of gallantry or the tricks of diplomacy, but on matters of Biblical scholarship. The Ambassador had heard that the Samaritans had a recension of the Pentateuch which differed from that in the possession of Christendom; he urged the love-lorn swain to secure a copy of it.

Pietro proceeded to Egypt. Following out the Ambassador's suggestion, when in Cairo he sought out the Samaritan community there. He broached his purpose to them, but the Samaritans firmly refused to part with a single copy of the sacred "Torah." When he left Egypt for Syria he persevered in his quest, but in Gaza and Nablus his efforts were equally unsuccessful. In Damascus, however, the Samaritan community were more amenable to persuasion. He purchased two copies, one of which was placed in the Royal Library in Paris, now the *Bibliothèque Nationale*, where it may be

seen and consulted. It is a small stout quarto written in clear characters on parchment. The other was placed in the Vatican Library.

In Paris this codex lay apparently unnoticed for something like a quarter of a century, till Jean Morin was employed to edit its text for the Paris Polyglot. Morin, brought up a Protestant, had become a convert to Catholicism and had all the convert's zeal for his new faith; moreover the labor he had spent on the Samaritan text led him to overestimate its value. He assailed the Protestants in no measured terms for their worship of the letter of the Massoretic. The Protestant scholars rushed to the conflict nothing loth, for the controversy with Rome was acute at the time as the Thirty Years War, though nearing its close, was still raging. Statements the extremist were made on the Protestant side; the younger Buxtorf claimed inspiration even for the Hebrew vowel points.

Though the differences between the two recensions are numerous they are mainly unimportant. In regard to the vowel sounds, e (as in seem), a (as in name), o (as in ore), u (as in room), the scribes had a custom of occasionally strengthening them by introducing the cognate consonants *yodh* and *vav*; this was done according to no principle but according to the momentary caprice of the scribe originally. As the Samaritans did not adopt the vowel points they use these strengthening consonants more frequently than do the Massoretes. The great mass of the differences consists in these. There are several, however, of more importance which we shall consider later.

As the Romanists declared that only the authority of the church could decide which recension represented

the Word of God, it became a point of honor with all good Protestants to declare the Samaritan text late and valueless. Now a new controversy has arisen in which the date of the Samaritan Pentateuch plays an important part. According to the Wellhausen school of criticism, the Jews did not get the completed Book of the Law till Ezra came from Babylon with the last important company of repatriated exiles and brought with him the Book of Leviticus and various additions to Exodus and Numbers and even to Genesis. It may be remarked that according to this theory Deuteronomy was a forgery made, with the best intentions, in the days of Josiah. But the Samaritans have the whole Law, even the very latest additions to the Priestly Code. It is clear, if the critical school are to maintain the late date of the Pentateuch as a whole, they are compelled to declare that the Samaritans got it from the Jews after the arrival of Ezra in Jerusalem. It must have been considerably later than that date if we are to assume what are called the "latest strata of the Priestly Code" to be later than Ezra.

A few, following Gesenius, would accept as history the account Josephus gives of the erection of the temple on Mount Gerizim. He says that Manasseh, the grandson, or great grandson, of Eliashib, the High Priest when Ezra came to Jerusalem, married the daughter of Sanballat, the Governor of Samaria. For this he was banished from Jerusalem and betook himself to Samaria. His father-in-law, having got permission from Darius Codomannus, the last King of Persia, erected a temple on Mount Gerizim for his son-in-law. It may be noted that in this account there is no word of a copy of the Law being conveyed by Manasseh to Samaria. Of

course, there would be a fair amount of time for the Samaritans, if they had any wish to borrow from the Jews, to have got the latest edition of the Pentateuch. But the question arises, Is the story true? Josephus in this part of the history drops a whole century, mixes up Artaxerxes Longimanus with his father Xerxes, and omits Darius Nothus, Artaxerxes Mnemon, and the others altogether. Moreover the story has a suspicious resemblance to what is narrated in Ezra and Nehemiah. In Nehemiah (13:28) it reads: "One of the sons of Joiada, the son of Eliashib the High Priest was son-in-law to Sanballat the Horonite: therefore I chased him from me." This cannot be the Sanballat of the account Josephus gives, as his Sanballat was the contemporary of Alexander the Great who entered Palestine just a century after the days of Ezra and Nehemiah. The existence of the Biblical Sanballat is confirmed by the Assouan papyri which refer to the sons of Sanballat as the contemporaries of Darius Nothus. It is extremely unlikely that, after the drastic treatment meted out to those who transgressed the marriage law as interpreted by Ezra, within a century similar transgressions had again become common.

This view is scarcely ever held now; the Manasseh of Josephus is identified with the unnamed priest whom Nehemiah chased from him. The story as amended now runs: This priest, let him be called for convenience Manasseh, when Nehemiah drove him from his presence betook himself to Samaria and carried with him the Pentateuch as completed by Ezra, the man through whose influence he was banished from Jerusalem and deprived of his priesthood.

An initial difficulty emerges at this point. In Ezra

3:3, 4 we are told that the altar was set up on its bases and that sacrifices were offered morning and evening and that they kept the Feast of Tabernacles, the regulations for which are found in Leviticus 23:34f. In Deuteronomy 16:13, 16 it is referred to as a matter they know about, but the rules to be observed are only given in the Priestly Code; that however is by the way. These priests had for a century been sacrificing, observing feasts, maintaining ordinances, according to some ritual (Ezra 3:4, 5).¹ To these priests comes Ezra, a priest certainly, but one who had never even seen a legitimate sacrifice offered. Is it conceivable the High Priest in Jerusalem would change his whole ritual at the bidding of this incomer? We know how sensitive the Jews were about any changes in ritual. Aristobulus was pelted with citrons, High Priest though he was, on account of a slight change he made. There is moreover no evidence that any part of the opposition to Ezra's reformation was due to any of his ritual changes, such as would be involved in imposing the Levitical system on a people unaccustomed to it. All the opposition was excited by a rigid application of the marriage law even to marriage with Samaritans. Moreover the marriage law occurs in Exodus 34:16 in a passage attributed to J, the earliest of the Pentateuchal sources, therefore introduced long before the days of Ezra.

Although it is against all probability, and is directly in the teeth of history as given in the book of Ezra, let the critical hypothesis be admitted that Ezra brought Leviticus, and all the rest of the Pentateuchal books with all the priestly interpolations and, more extraordinary

¹ It is to be observed that all this is done "as it is written in the law of Moses the man of God" (3:2), a century before Ezra arrived on the scene.

of all, persuaded the Jerusalem priests to submit to it, is it conceivable that the son-in-law of Sanballat should be so enamored of these novelties introduced by the man through whose influence he had been banished as to convey the amended Pentateuch to Samaria? Still more is it to be supposed within the bounds of credibility that he should set about a propaganda in favor of this new ritual? If the son-in-law of Sanballat did so, is it at all likely that he could by any possibility be successful? Sanballat had a personal enmity against Nehemiah, through whose authority these Ezrahitic novelties were imposed on the inhabitants of Jerusalem, indeed plotted against his life. Was it likely that he of all men would favor such a propaganda, if his son-in-law were to attempt it? Most difficult of all is it to imagine the Samaritans, with that intense hatred of the Jews which Josephus attributes to them, changing the ritual of worship which they had used for two centuries, at the bidding of a runaway priest who himself had fled from it. At best it is a mere supposition that the priest whom Nehemiah chased from his presence fled to Samaria, and one that has not a tittle of direct evidence to support it.

If the Samaritans did not get the Law from Jerusalem at the time of Ezra, when did they get it, and whence? We read in 2 Kings 17: 27 that the King of Assyria sent a priest, or from the irregularity of the construction it may be it was priests, to teach the colonists the "manner of the God of the land." It is known that the Sargonid princes of Nineveh were greatly occupied with the study of matters of religious ritual and religious legend. The enormous library of Asshur-bani-pal, the greater part of which is in the British Museum, consists almost entirely of ritual directions

and mythological poems. To the authorities in Nineveh no priest would be regarded as properly equipped unless he had a record in writing of the ritual to be followed in every sacrifice. All the more would this be necessary in the case of the Israelites as in Assyria they could have offered no sacrifices to JHWH. Did the royal scribes in Nineveh, before sending the priests, consult the Torah, it would seem to them to contain in *petto* what their kings had been collecting. In fact, had the Israelite priests not had the Torah to satisfy the requirements of the Ninevite sacred office they would have needed to compile one. Indeed, we wonder that no adventurous German has ever propounded the theory that these priests found the stories of the Creation and the Flood, and even the migrations of Abraham, in the Royal Ninevite Library and combining these with extracts from the Laws of Khammurabi concocted the Torah to satisfy the religious anxieties of the colonists, and the requirements of the Ninevite ritualists. In that case the Samaritan Pentateuch, not the Massoretic, would be the primitive. The Jews, according to this view of history, would have got the Law from the Samaritans. We commend this to those whom it may concern.

If then the Ephraimite priests did not forestall the task assigned by criticism to Ezra, whence did they get it? The original captives must have carried it with them, as the Samaritan historians assure us, to Nineveh. If the Law brought from Assyria was the restoration to the Northern Tribes of what they formerly possessed then there will be traces of this in the literature of these Ephraimite tribes. The prophecies of Amos and Hosea are generally acknowledged as such. The former, it is true, belonged by birth to the Southern Kingdom, but the

sphere of his activity was the Ephraimite tribes. Hosea by both birth and mission belonged to the Kingdom of the Ten Tribes. In considering the messages of these prophets it must be borne in mind that they afford evidence not only of the knowledge which the prophet himself had, but, from the allusive way the references to the contents of the Law are made, there is evidence of the knowledge which the prophet considered he might expect in his hearers.

To begin with Amos, who is the earlier of the two, he assumes that his audience knows something of the main facts of Pentateuchal history, and is familiar to some extent with the varieties of sacrifices and the different feasts. In regard to history he refers again and again to the fact that, as a nation, they had been brought out of Egypt and were for forty years in the wilderness (2:10; 3:1; 5:25) and that Egypt had suffered from pestilence in a special manner (4:10); he expects his hearers to know of the destruction of the cities of the plain (4:11). In regard to this last incident it is to be noted that the same word is used in the prophecy in speaking of the overthrow as is used in Genesis. He refers to Isaac as being an ancestor of the nation as well as Jacob (7:9, 16); the relation in which Joseph stands to the Northern Tribes is repeatedly noted (5:6, 15; 6:6). What is most marked in regard to Amos is his numerous references to the sacrificial ceremonial and the feasts enjoined, using as noted above technical terms in doing so, implying by this that his audience as well as he himself knew these. At the same time it must always be borne in mind that Amos was not a priest, and does not claim to be a regular prophet, brought up in the prophetic schools. Yet plain man as

he is, without any specialist training, he not only knows the Pentateuchal history and ritual, but expects his audience to know them too. When Burns in one of his rhyming epistles refers to the "effectual calling," he shows not only that he himself had learned the Shorter Catechism, but assumed that his correspondent had done so also and was aware that the answer referred to was one of the most difficult to memorize.

Not less remarkable is the testimony borne by Hosea to the contents of the Pentateuch. His references to patriarchal history are specially to be noted. He is particularly interested in the personal history of Jacob; he knows of what took place at his birth, and of the strange interview he had with the angel at Peniel; "He took his brother by the heel in the womb, * * * he had power over the angel and prevailed" (Hos. 12:3, 4). It is to be observed that the words used here are an obvious echo of those which occur in Genesis; these words are rare. *Sara*, "to be a prince" (Gen. 22:28), is the same word as that rendered here "had power with." It is found only here and in the parallel passage in Genesis. Were the case one involving classic authors it would be held as conclusive evidence that Hosea had read the account in Genesis; the allusive reference in the prophecy proves him further to have been familiar with it. The latter clause of this 4th verse is reminiscent at once of Jacob's first and second visit to Bethel (Gen. 28:13f. and 35:1f.). "He found him in Bethel, and there he talked with us." Hosea also expects his audience to know of the destruction of the cities of the plain, only he mentions, not Sodom and Gomorrah, but Admah and Zeboim. He uses the verb *hapak*, not of the cities, as in Amos and Genesis, but of God's heart, as if His heart would be destroyed in the overthrow of

Ephraim. Hosea notes that Israel was brought out of Egypt (11:1; 13:4). Later events are noted, as the sin of Baal-Peor (9:10. Compare Num. 25:3, 5; Deut. 4:3). Hosea has repeated references to the Torah as a thing well known, as: "Thou hast forgotten the Law of thy God" (4:6); "They transgressed my covenant and trespassed against my law" (8:1); further the Law has been already committed to writing: "I have written unto him the great things of my law" (8:12).

There is an endeavor to invalidate these references by asserting that these things might be traditions. Of course possibility is a very wide thing; we have to do not with possibilities but with probabilities. When Hosea, as we have just seen, speaks of God having written to Israel "the great things" of His law, it is beside the question to refer to the possibility of tradition.² This is confirmed by the way in which, as we have seen, the very words of the prophetic references echo those of the narratives of the Pentateuch. The allusive manner in which these references occur suggests the parallel of the early Christian Fathers and the books of the New Testament; their knowledge of these books is often proved by the way their words echo those of the Gospels.

In regard to the remote past, certainty, in the absolute sense, cannot be attained, yet a high probability may be reached. In the present case the probability is so high that its difference from certainty may be taken as negligible, that the whole Pentateuch, not only every separate book, but all the strata into which the critical school have split it up, was in the possession of the

² Should it be objected that in the Hebrew the verb is in the future, it is to be observed that the Peshitta and the Targum translate as a past. The LXX renders it future, but there has been a difference of reading. Jerome also translates it as future, but in his commentary has to insert *rursus* to make sense.

Northern Tribes of Israel in the reign of Jeroboam II. These prophetic exhortations imply, as we have seen, that the acquaintance with the Law was widespread in every rank of society. But this general knowledge of the Law implied a very considerable space of time. The dynasty of Jehu had power for nearly a century, but, though antagonistic to Baal-worship, none of its monarchs were zealous for the Law. Neither Ahab nor his father Omri would be likely to spread the knowledge of a legal system which condemned alike their practices at home and their foreign alliances; still less likely to do so were the short-lived dynasties which preceded. We are thus led to the conclusion that both Ephraim and Judah had in common the whole Torah. It is admitted that the ceremonies of the dedication of the Temple of Solomon agree with the enactments of the Priestly Code; then the further conclusion that these regulations were known possibly as far back as the days of Samuel is only to be evaded by alleging interpolation by post-exilic hands; in other words, cooking the record.

It is thus clear that what the Samaritans received, and with them the Mesopotamian colonists, was the Law which had been the inheritance of Israel from ancient days, but which had been lost in consequence of the Assyrian conquest and the deportation of all the more lettered people of the land. What Israel got from Assyria was what they previously had. They thus did not get the Pentateuch from Jerusalem or from Ezra.

Another line of investigation may be followed, when one desires to discover the date of the separation of the two recensions, that of Jerusalem from that of Samaria. In not a few "Bible Dictionaries," and "Guides to Bible Study" photographs are given of Samaritan manuscripts. Anyone knowing the ordinary square char-

acter of Hebrew will at once see how very different is the script in the photograph from that in the Hebrew Bible. The square character, as it is called, in which we have our Hebrew Bibles printed is not the earliest form of Hebrew script. The Jews admit that the Samaritan is older than the *ashurith* or square character. An indirect proof of this is to be found in the likeness of the Samaritan script to that found on the Maccabaeen coins. This script is by no means the most ancient form of Semitic writing. Inscriptions on the sarcophagi of Ashmunazar and of his father Tabnith show a form of writing analogous to the Samaritan, but earlier. Yet earlier is that on the Siloam inscription and on the *stele* of Mesha of Moab. Though every Hebrew manuscript of any length is in the square character, as none of them can be assigned to an earlier date than the tenth century A.D. each one of them stands at the end of a long series of transcriptions from manuscripts in all stages of the script's evolution.

A stream, however long its course, gives evidence by what it holds suspended or in solution of the character of all the soils through which it has passed. In the same way a late codex may exhibit traces of every one of the earlier manuscripts from successive transcriptions of which it is the resultant. These traces in the case of manuscripts are the evidences of letters being confused one with another in the course of transcription. These confusions give evidence of the script in which the successive manuscripts copied had been written, as confusions possible in one script are unlikely in another. A person reading a book printed in German black-letter might be liable on a cursory perusal to confuse a capital C with a capital E, whereas had the page been printed in Roman characters confusion would have been impossible. A com-

parison of the Samaritan recension of the Pentateuch with that of the Massoretes reveals many cases of difference attributable to this cause. The most frequent of these confusions have been occasioned by the likeness of *daleth* and *resh*. These characters are very like in the ordinary square character, and Gesenius would have it that the Samaritan mother manuscript had been copied from a Hebrew manuscript in square character. This however is impossible as that script was later than the Samaritan. The angular script preceded the Macabaeo-Samaritan, the latest examples of which are the inscriptions on the Phoenician sarcophagi referred to above. These may be placed at between 400 and 500 B.C. In these inscriptions the letters in question are confusingly alike. This close resemblance is to be seen in the Aramaic inscriptions of Sinjirli of the age of Tiglath-Pileser (*cir.* 730 B.C.). In the earlier examples the resemblance is not so confusing.

An interesting example of confusion resulting from this may be given. When Joseph is negotiating, on behalf of Pharaoh with the famine-stricken people of Egypt, after he had bought their cattle and their land (Gen. 47:21), it is added in the Authorized: "As for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof." The Samaritan reads: "As for the people he made them servants from one end of Egypt to the other." As this reading has the support of the LXX and is in better harmony with the rest of the narrative, it is probably correct. In this case the verb "to remove" and that "to enslave" differ in this, that the former has *r* where latter has *d*. As there is a consensus of the manuscripts on both sides, the one set always retaining the one reading and the other always the other, it is evident that there has been

no dependence from this date at least of the Samaritan on the Massoretic.

The next most frequent case of confusion is due to the resemblance of *mem* and *nun*. The most striking example of this is seen in the case of the name of Jacob's youngest son. In the Samaritan it is always Benjamim whereas in the Massoretic it is Benjamin. This confusion is not possible in the Maccabaeo-Samaritan script, still less so in the script of the Phoenician sarcophagi. It is, however, easily explicable in the script of the Moabite stone or that of the yet earlier Baal Lebanon fragment. Mesha who set up the former was a contemporary of Ahab; the "Hiram king of the Zidonians" mentioned on the latter probably was the contemporary of Solomon. If the latter assumption is correct we are brought back to the days of Samuel. Thus the separation must be dated long before the schism.

Samaritan has peculiarities in the treatment of words as well as in the form of the letters. In printed Hebrew each word is separated from that which follows by a space. Earlier the manuscripts were written continuously with nothing to separate the words. When the Siloam inscription and that on the Moabite stone are examined it is found that a dot is placed at the end of each word. This peculiarity is found in the Samaritan codices to this day. This device is not found in the papyri of Elephantine or on the Maccabaeon coins; the Kefr Birim inscription does not have it, nor have the Jewish epitaphs of the second century. All the Samaritan inscriptions have it, with this difference, that the words are separated not by a period but by a colon. This carries us back to much the same period. If for the sake of argument we assume that the Samaritans had been so impressed by the runaway priest, the son-in-law

of Sanballat, and with the superiority of the completed Torah which he brought with him, that they adopted it, would not this tend to make the book he brought sacrosanct and everything about it?

The Massoretes appear to have taken one manuscript, a somewhat defective one, and perpetuated all its blunders religiously, and to have occupied themselves, while correcting these blunders, with imagining mystical reasons for them.

One would have expected that the Samaritans would have done the same by the manuscript brought to them from Jerusalem. They have not done so; indeed they are reproached by Deutsch that in their recension of the Law there are no suspended letters no *majuscules* or *minuscules*. This is all the more striking that in another direction they have manifested the utmost conservatism. From the earliest dated inscriptions till the middle of last century they have written in the same script. As this script is not the earliest form of Semitic writing, the feeling which has led the Jewish scribes to retain the scribal caprices manifested in their model roll must have influenced the Samaritans also. This perpetuation of one form of letter seems to point to one exemplar having in some way become sacrosanct. When the script of the earliest manuscripts is compared with the inscriptions on the Maccabaeen coins it will be found that the resemblance is closest with those on the coins of Simon the Maccabee. In the Samaritan annals there is a story of the genuineness of the Samaritan roll of the Law having been proved before Nebuchadnezzar by the fact that when it and a roll of the Jewish Torah were thrown together into the fire the Samaritan leaped out while the Jewish was consumed. A curious addendum made to the story is, that Sanballat spat on the roll before it was

cast into the fire and that only the spots on which his spittle had fallen were burned. A not improbable suggestion is that the sacrosanct copy was one that had been saved when John Hyrcanus burned the temple on Mount Gerizim. That could not have been copied from a Jewish exemplar as the words in the rescued manuscript must have been separated by a period, a device not found in Maccabaeian inscriptions.

The two lines of manuscript descent have been kept perfectly distinct; hence our deductions from confusions due to resemblant letters is valid, and the evidence of the early date of the recension is maintained.

Another difference which separates the Samaritans from the Jews has to be considered. The Samaritans pronounce Hebrew in a way very different from that in which the Jews do. Although like all Semitic tongues Hebrew is rich in gutturals, the Samaritans when they read the Law or the Aramaic Targum omit them. Benjamin of Tudela, who visited Nablus about eight hundred years ago, comments on this peculiarity of the Samaritans. It may be that in the Gospels we have evidence of the same peculiarity. When our Lord asked of the woman of Samaria to give Him to drink, if He spoke in Aramaic, as He probably would, His first word would contain a guttural; hence the woman knew Him for a Jew. Evidence of this peculiarity is afforded by the Samaritan alphabetic hymns, some of which are dated in pre-Christian times; almost all blunder in the position of the gutturals; not a few begin with *ain* instead of *aleph*. When and whence could this peculiarity have originated?

The persistence with which the Samaritans maintain this mode of reading Hebrew is all the more remarkable in that their ordinary language in the home and in the

market place is Arabic, a language yet richer in gutturals than Hebrew. For nearly thirteen centuries the Samaritans have been under "the rule of the sons of Ishmael," as the Samaritans designate the Moslem predominance. The government language in the nine preceding centuries was Greek; it appears, at all events latterly, to have been the language of ordinary intercourse. It had certainly three of the four gutturals, viz., *chi* and the soft and rough breathings; moreover *gamma* appears to have been pronounced as the Arabs pronounce *ghain*. In the Assyrio-Persian period which preceded, Aramaic was the language of government, and it has all the gutturals. It is sometimes said that Assyrian did not use the gutturals, but this is inaccurate as the name Sennacherib proves, which as transliterated into Greek or Hebrew always has a strong guttural. The Samaritans must have learned this fashion before the Assyrio-Babylonian predominance in Southwestern Asia. From whence then could the Samaritans have learned this fashion?

On a narrow strip of territory on the northwest of Palestine dwelt the Sidonians, or, to use the name given them later, the Phoenicians, a race whose influence on civilization was much greater than their scanty land and dominion would suggest. They spoke Hebrew in a dialect which, if one may judge from the inscriptions, was more nearly akin to that of Israel than that on the Moabite stone. They gave the Greeks the alphabet, and from the form in which they did so we see that they had more than a Cockney liability to drop their *aitches*, and were as unable as the veriest Southron to say "loch" in true Scottish fashion. They effected a peaceful penetration of the territory of the Ephraimite tribes through their merchandise. Their splendor, their luxury, their

culture made the Sidonians the models to which all their neighbors looked. This influence reached its culmination when Ahab married the daughter of Ethbaal the King of Tyre, the famous Jezebel. This fashion of avoiding the harsh gutturals cannot have arisen later than the days of the dynasty of Omri; it may have arisen earlier.

Then came, after something like a century and a half, the deportation by the Assyrians of all the leading and educated classes. Colonists were sent to occupy the land, and keep in check the Israelite remnant. The language of these colonists would certainly be Aramaic. Their residence among the Israelites resulted in a dialect of Aramaic which contained a large admixture of Hebrew. As there was, according to the critical hypothesis, no sacred Torah in Hebrew, the language itself would disappear and with it the Phoenician mode of reading. When the priest came from Jerusalem, he would have to teach Hebrew anew to the Samaritans and would naturally teach it in the southern pronunciation. According to the critics the priests of Esar-haddon brought no book with them, so they could not revive the reading of Hebrew. Yet we find that even to this day the Samaritans read Hebrew in a way that must have been introduced between eight and nine hundred years B.C. They must have had the Pentateuch to have learned to read it in the fashion of Phoenicia. Even with all the favor he showed to Baal-worship, it has to be remembered that Ahab must have regarded himself as a worshiper of JHWH; the names of all his sons of whom we know have Jehovistic elements; his court officials have similar names; the prophets who prophesied before him did so in the name JHWH. The widespread wor-

ship of Baal is thus no disproof of the knowledge of the law of JHWH.

To summarize our argument. Assuming that human nature has remained in the main the same, we claim that the Wellhausen hypothesis involves what is in the highest degree improbable: (1) That when Ezra, a priest who had never even seen a legitimate sacrifice, brings from Babylon a new elaborate system of ritual, the Jerusalem priests with Eliashib the High Priest at their head, who had for nearly a century been offering sacrifices and celebrating feasts according to some ritual, should without a struggle submit to these novelties. (2) Yet that they should present the keenest opposition to the application, somewhat harshly no doubt and on a strained interpretation, of the marriage law recorded in the oldest stratum of the Pentateuch. (3) Further that the priest, the grandson of Eliashib, and son-in-law of Sanballat, would carry to Samaria, if he went there, the ritual additions to the Law introduced by the man through whose influence he had been banished, and endeavor to impose them on the Samaritans. (4) That Sanballat, the personal enemy of Nehemiah, through whose influence Ezra secured the carrying out of his reforms, should aid his son-in-law in his enterprise. (5) That the Samaritans, who for two centuries had been sacrificing to JHWH and celebrating feasts in His honor, according to some ritual, should alter all that at the bidding of a priest who had fled from the Law he desired to impose on them.

So much for the negative argument. The priest sent by Esar-haddon had, the Samaritans claim, taught them the correct mode of worshiping JHWH. As this must have been the ritual which the priest had known before the captivity, traces of what it was will be found in the

writings of the prophets Amos and Hosea. When these prophecies are studied it is seen that they imply widespread acquaintance with a written document which must have agreed verbally with the Pentateuch as we now have it in the passages referred to. And this applies, not only to J and E, the earliest strata of the Pentateuch, but to the latest portions of the Priestly Code.

Yet another line of demonstration has to be considered. It has been shown that Amos and Hosea quoted from a widely known written document. All written documents suffer from various vicissitudes in transcription, among the rest from like letters being confused one with another. As these liabilities differ according to the scripts used and from the number of inscriptions which have come down to us, a fair idea can be formed of the script in use by the confusions which occur, and of the date of the script in use. Following this line of investigation, the conclusion is arrived at that the original document from which the others have been copied cannot have been written later than the days of Ahab, possibly as early as the reign of Solomon.

A further line of investigation has been followed. The Samaritans pronounce Hebrew in a way peculiar to themselves; this can be traced back to the Phoenicians, but their influence was dominant in Israel in the days of Ahab. Consequently in this line also we are led back to the date of the division of the Kingdom.

Against this, all that is urged is that the historical records prove a very general neglect of the ritual ordinances found in the Levitical code. This, however, is limited by several considerations when it is used as negative evidence: (1) A law may be acknowledged but

evaded; the Talmud is full of methods by which the stringency of statutes may be escaped. (2) The records are fragmentary, hence a negative conclusion is very hazardous. Elijah and Elisha may have been regular worshipers in Jerusalem, though there was no occasion to notice it. In Tobit, a writing of the Persian period, it is implied that when it was written it was believed that the religious of Israel went to Jerusalem at the feasts. The efforts of Jeroboam and his successor Baasha to hinder the Israelites from going to Jerusalem implies a custom maintained throughout the reign of the latter. (3) But more important, the negative value of these alleged omissions is lessened by the way in which passages that appear to assert the existence of the Law of Moses and its ordinances are declared to be interpolations. The books of Chronicles are declared to be late and unhistorical whenever the testimony of these books is against the dominant theory; although any sentence that seems to support Wellhausenism is brought forward without any indication that it is drawn from an unhistorical document. This wholesale cooking of the records would be regarded as utterly unscientific in any other historical investigation. Josephus is of the utmost value as a witness when he declares Jaddua the contemporary of Alexander the Great, but of no value at all when he tells of the interview he alleges Jaddua had with Alexander.

Such is the evidence, purely negative as it is and supported at last resort by cooked records and witnesses regarded as worthless in other connections, by which the wondrous edifice of the critical reconstruction of Biblical history is supported. It is as purely a work of imagination as are opening chapters of George Bu-

chanan's History of Scotland, or Geoffrey of Monmouth's account of "Brut" the grandson of Aeneas. Perhaps more cognate would be the marvelous legend by which the Stone of Destiny in Westminster Abbey is identified with that which Jacob at Bethel set up for a pillar. At all events it is neither science nor history.

EDINBURGH, SCOTLAND.

THE NEW COMMANDMENT

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A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—John 13:34-35.

THE world is full of hate. Nations hate each other; this has been shown by the most terrible war in the history of the world. The races hate each other; wherever two different races are thrown together there is found a race problem. The race problem is one of the two or three greatest problems confronting the world to-day. The classes hate each other; an intense class conflict is raging in every part of the world. This is seen in its bitterest form in Russia. If there was ever a time when the church of Jesus Christ needed to give the world an exhibition of love, now is the time. If there was ever a time when the church needed to lay especial emphasis upon the new commandment, now is the time.

When we begin to study this passage of Scripture for its practical lessons for the present hour, the first thing that strikes us is that it is a *commandment*. It is not simply a wish or desire or hope, but a commandment. In fact it is just as much a commandment as if it had been given amid the thunderings and lightnings of Sinai and placed in the very heart of the Decalogue.

This may be illustrated by a story from Scotch history. Dr. Samuel Rutherford of Scotland was a member of the Westminster Assembly which framed the

Shorter Catechism and the Westminster Confession of Faith. He was not only a great theologian and a great preacher, but he was a great Christian. His home was noted for the Christian atmosphere which pervaded it. One Saturday night while he was conducting worship and instructing his family in the Holy Scriptures, there came a knock at the door. When Dr. Rutherford opened the door a stranger with an unusually intelligent face was standing there, and asked for the privilege of spending the Sabbath in the Rutherford home. The request was readily granted, and the stranger was invited to have a seat in the family circle and to take part in the worship. Dr. Rutherford was in the midst of catechising his children on the Scripture, a fine old custom for which Scotland was noted in those days. When it came the stranger's turn, Dr. Rutherford asked him this question:

"How many commandments are there?"

The stranger promptly responded: "Eleven."

With some severity, Dr. Rutherford replied: "What do you mean, sir? I did not suppose that any man of your intelligence in all this realm would have made such an answer as that."

Nothing disquieted, but in clear tones the stranger replied: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."

The stranger turned out to be Archbishop James Ussher of Ireland, the great scholar who worked out the chronology in the margin of our Bibles. Archbishop Ussher had heard of the beautiful home life of Dr. Samuel Rutherford and had planned to spend a Sabbath in his home incognito, in order that he might see this home with his own eyes and share in its blessings. Such

a distinguished guest could not remain incognito long, and his identity was soon revealed. He was invited to preach in Dr. Rutherford's church on the Sabbath morning, and took the new commandment as his text and preached a notable sermon.

This incident illustrates better than argument the point that this passage of Scripture is a commandment and that we ought to give heed to it as such. As great a Christian as Dr. Rutherford had overlooked this fact until Archbishop Ussher reminded him in this striking way. There are outstanding Christian leaders to-day who sometimes seem to forget, both in their preaching and in their practice, that the new commandment is a *commandment*. The fact that the world is full of hate to-day calls for a new emphasis upon this commandment in preaching and in living.

As we fix our attention upon this passage again a second thing that strikes us is that Jesus should have called this a *new* commandment. These words were spoken in the sacred upper room on the night before the crucifixion. Jesus had completed His earthly ministry. Is it possible that He had gone all through His ministry and had not, until this hour, given a commandment about love, one of the cardinal graces of the Christian life, which Henry Drummond has so finely called the greatest thing in the world? No one who knows the teachings of Jesus even in a casual way could have that view. He had re-iterated the command of the Old Testament: "Thou shalt love thy neighbor as thyself," and had called it the second great commandment. He had even commanded us to love our enemies. How then can this be a *new* commandment? It is new in kind and in degree.

Jesus had never before given a commandment of this

particular kind. It is different from the old commandment: "Thou shalt love thy neighbor as thyself." When the lawyer asked: "Who is my neighbor?" Jesus answered him by telling the story of the Good Samaritan. According to that story, my neighbor is any one who needs me, no matter what his race or creed may be, and no matter whether he is a Christian or Jew or pagan. That old commandment still holds, but in the new commandment Jesus is speaking of a different kind of love, the love that I am to have for my Christian brother. Note the context. Judas had gone out, and the new commandment was addressed to the eleven, the inner circle of true Christians. Jesus had spoken before of the love which a Christian was expected to have for his fellow Christian, but never before had He summed up His teachings on this subject in the form of a commandment.

It is also new in degree. According to the old commandment, we are to love our neighbor *as ourselves*. That is a high and holy standard, and we wonder whether it will ever be possible for us to attain to it, but the new commandment is infinitely higher. According to the new commandment, we are to love our Christian brother even as Jesus Christ has loved us. Note that the Revised Version very properly says: "Even as I have loved you." In John 15:9 Jesus says: "Even as the Father hath loved me, I also have loved you." Putting that passage alongside the passage we are considering we have this sequence: As the Father loves His only begotten and eternal Son, so the Son loves us, and as the Son loves us, so we must love one another. This is the degree, or measure, of love which the Christian is commanded to have for his fellow Christian. It is an infinitely high and holy standard; can we ever hope

to attain to it? Certainly not in the energy of the flesh, certainly not in a day or a year, perhaps not perfectly in this present life, but we have the blessed hope set before us of ultimately becoming perfectly like Jesus in love and in everything else. See John 3:2. This may not be until we see Him face to face, but having this hope in us we press on.

An experience of childhood comes to me. It was my first writing lesson. The teacher put a pen in my hand and placed before me a beautiful Spencerian copy book with its perfect copies and told me I must learn to write like that. In my childish way I protested and declared that I could never do it. It took some firmness to make me proceed. But finally with tears in my eyes and with trembling heart and hand I tried. The first page was a pitiful page of blots and blurs and tears. I can see it yet. But we turned over a new leaf and tried again. It was poor enough, but a little better than the first one. So from day to day we proceeded through the copy book. The last page was far from being like the Spencerian model, but it was vastly better than the first page, and all because I had kept the model before me. So we may not be able to love like Jesus in a day or a year, and our attempts may be but blots and blurs and tears, but we will love better each day if we will keep this divine ideal of love before us, ever looking to Jesus who is the author and finisher not only of our faith but also of our love.

We turn again to this new commandment, and we see what the result will be if we really keep it. "By this shall all men know that ye are my disciples, if ye have love one to another."

It is rather difficult at this present time to distinguish between a Christian and a man of the world.

They seem to look and act very much alike. How may we know a true Christian when we meet him? A well-known religious paper suggested some years ago that all Christians ought to wear a badge so that Christians might know each other upon meeting. But a badge upon one's coat or dress would certainly give no guarantee as to what is going on down in his heart, and Christianity has its roots in the heart. The fact that a man professes to be a Christian, we are sorry to say, is not always a guarantee that he is one. Jesus settles that when He says: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Even intense religious activity does not give perfect assurance that one is really a Christian, for Jesus says: "Many will say unto me in that day, Lord, Lord, have we not propheisied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you."

By what sign then can we assuredly know a true Christian when we see him? Jesus tells us. We may know him by the love test. "By this shall all men know that ye are my disciples, if ye have love one to another." One simple question will decide whether a man is really a Christian or not. Does he love according to the teachings of the new commandment? In fact we will not need to ask the question, for love is self evident. If one loves according to the teachings of the new commandment those about him will know it, for love will shine out in every word and deed. It will illumine his very countenance, for what we are thinking in our hearts writes itself upon our faces in an incredibly short time, and as a man "thinketh in his heart so is he." We cannot keep this new commandment without those about us

discovering it and knowing that we have been with Jesus and that we are living in daily fellowship with Him. There are other tests, but by this love test all men may know infallibly whether we are His disciples.

This is a test which the Christian who lacks assurance may apply to his own heart. The Apostle John in his old age, remembering the teachings of Jesus about love, wrote these heart searching words: "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:14-15). The professing Christian who seems to delight in singing that rather doleful hymn, "Do I love the Lord, or no?" can get an immediate response if he will ask the other question: Do I love my Christian brother, or no? "For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (1 John 4:20).

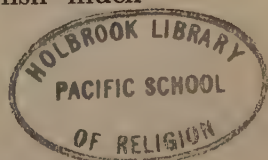
Obedience to the new commandment not only affords an infallible test of discipleship, but it is a powerful apologetic for Christianity. Henry Drummond was right when he said that the best evidence of Christianity is a Christian. But the best evidence of a Christian is love. Tertullian, one of the greatest of the early church Fathers, tells us how the love of Christian for Christian in those early days drew the pagans to the church and to Christianity. He says that it was common in his day to hear the pagans exclaim: "How these Christians love one another!" The presence of this intense Christian love in the early church compelled many pagans to believe in Christ and Christianity. It had more power in turning pagans to Christianity than all the apologetics written by the great apologists of that day. Even

Edward Gibbon, the skeptic, in his noted fifteenth chapter of *The Decline and Fall of the Roman Empire*, in trying to explain the rapid spread of early Christianity, declares that the love and unity of the early Christians was one of the most potent causes. When the ardor of that love cooled off and strife entered the ranks of the Christian church, Christianity ceased to spread with the same marvelous rapidity.

The world to-day needs the evidence of discipleship and the apologetic for Christianity that are contained in the new commandment. For centuries the church has very properly emphasized Christian doctrine; since the beginning of the present century great stress has been placed upon service; but never since the first century has the church placed the same emphasis upon Christian love that Jesus and the apostles placed upon it. As a result there has often been hate, strife, and unholy rivalry within the church herself, and the world has been full of hate. It is high time for the church to place renewed emphasis upon the new commandment.

In the perilous days near the close of the first century the Apostle John made the teachings of this new commandment echo and re-echo through his First Epistle, and tradition tells us that when he was too old to travel alone, he was carried from church to church, and his only message was: "Little children, love one another." This message he repeated over and over again. We too are living in the midst of perilous days for the church and for Christianity, and we would do well to follow the example of this aged Apostle and place the same emphasis upon Christian love that Jesus placed upon it.

The presence of Christian love would bring unity and power to many a local congregation which is now torn by jealousy and strife; it would banish much



unseemly rivalry between the several denominations; it would bind these denominations together for true, co-operative service in winning the world for Christ; it would pass over political and geographical bounds and bring healing to the wounds of the nations; and it would express itself in such true Christian service and kindness as would make the world stand in amazement and exclaim: "How these Christians love one another!"

A practical question remains: How may the church and the Christian have such love? The way is intimated in the passage before us. The phrase, "Even as I have loved you," not only expresses the measure of love which we are to have, but it gives the motive. The Apostle John expresses this more fully when he says: "We love, because he first loved us." There are a number of ways of cultivating this love, but the most effectual way is by meditating upon the love which our Lord has for us, a love that knows no height nor depth nor length nor breadth, a love that passeth all understanding.

As one walks through the Louvre studying its marvelous collection of paintings from the hands of the great masters, he is struck by the number of young artists he sees with brush and easel, sitting in front of the great masterpieces trying to make copies of them. As the visitor watches one of these young artists he will observe that he sits and gazes at the masterpiece for a long time and then, scarcely taking his eye off of it, he slowly turns, picks up his brush, and makes a few careful strokes on the canvas before him. Then he turns and gazes intently at the masterpiece again. Thus the process goes on day after day. The young artist is filling his soul with the masterpiece before him and is trying to catch something of the spirit and genius of the old master who painted it.

Thus our young artists are made. So it is with the Christian as he lives in the presence of the Master day by day contemplating His love. He receives more and more of the Master's spirit and the Master's love. Nor is this mere fancy; it is the teaching of the Holy Scriptures: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

THE BIBLE AND THE INDUSTRIAL PROBLEM

By P. WHITWELL WILSON, American Correspondent of *The Daily News*,
London; author of *The Christ We Forget*, and of *The Church
We Forget*

THESE are days when most people think that they are too busy to read the Bible. Thousands have tried various plans for studying a chapter or a portion a day, but only too many have failed to persevere. It may be that I have as fully occupied a life as most men, and to keep in touch with the Bible has often been a hard struggle. Broadly, I have found it best to pursue two methods. First, I have taken a character like Paul or a book like the Apocalypse and have concentrated, perhaps for months, on this one theme. And, second, I have turned from the morning newspaper and asked myself what the Bible has to say on some topic of the immediate moment, like commerce, or war, or industrial questions. As a journalist, I have not discovered a subject on which the Bible has been searched in vain.

For twenty years, I have spoken and written about Labor and Capital and have debated the subject both among the "Bolshevists" of East London and in the British House of Commons. Here also I have found the Bible at once intensely interesting and a reliable guide. When audiences of working men are told how their problems are dealt with in the Scriptures, they sit fascinated. At their conferences, human and unconventional, I have heard the name of our Lord received with cheers. And yet in *The Atlantic Monthly* recently I read an acute diagnosis by Mr. Salwyn Shapiro

of what he calls the "revolutionary intellectuals," and he tells us that religion is dismissed by them as a thing not worth even the trouble of opposition.

That certainly was not the view of those who in the last hundred and fifty years have asserted the lost dignities of mankind. John Howard and Elizabeth Fry, who visited the prisoners in their affliction, were bred in the Bible. Florence Nightingale, whose centenary we now celebrate, and Edith Cavell, saints of service and of sacrifice among the sick and wounded, were nourished on the Bible. Whittier and Lowell, Henry Ward Beecher and Harriet Beecher Stowe, who pleaded for the slave, like William Wilberforce across the water, owed inspiration to the Bible. Kingsley who rescued the chimney sweep, Lord Shaftesbury who reformed the factory, Canon Barnett who started the settlement movement among the universities—all these were products of the Bible. And not only they. Many things said by Tolstoi may be challenged. He was a man who saw great truth through a distorted mirror. But, apart from what he read in the Bible and wrote again in his own way, he also would have been unknown. And the same may be said of Ruskin. I am told that even Lord Dunsany owes to the Bible whatever is distinctive in his literary style.

France is a country where we have seen many revolutions against admitted wrongs, without the guiding and restraining wisdom of the Christian revelation. No one can pretend that France has solved the puzzle of modern civilization. Let us then suppose that thoughtful men and women, anxious for truth, were again to open their Bibles and were to read the same in the light of what Browning called the new knowledge. What would they discover? They would find that, while the

call to Abraham was assuredly spiritual in the first instance, what he founded was an industrial society. Through all the generations that followed the Jews were, whether in Egypt, Babylon or Palestine, workers rather than fighters. Their teachers talked constantly about riches and poverty. Their poets described and drew their illustrations from trades and agriculture. We read of the potter's wheel, the blacksmith's forges of Philistia, the weaver's shuttle, the baker's oven, the vine-dresser's pruning-knife, the wine-press, and the threshing floor.

Between Solomon and Hiram King of Tyre there was a commercial treaty, based on the exchange of timber for foodstuffs. Solomon had a shipping board which, with partial success only, established a mercantile marine at Ezion-geber. In his reign we see the development of a vast foreign trade, with the perilous emphasis on non-essentials like ivory, apes, and peacocks. Isaiah gives us the picture of high life in Jerusalem which resulted, the fashions of the ladies and their impaired modesty, and the revolution that overwhelmed the entire régime. These are mere glimpses of the panorama of economic cause and effect which you find in the Bible if you look for it.

No one whose memory is fortified with Jewish history can accept the theory of a class war. What a man is determines his citizenship and not the abundance of the things that he hath. Both the two greatest patriarchs, Abraham and Moses, were men of piety. In one case piety turned to plenty and in the other case piety turned to poverty. Abraham was what we should call a capitalist and an employer. Moses was regarded by Pharaoh much as we regard a trade unionist and an agitator. The wisdom that enfolded them both was

larger than either. Each had to learn that his duty lay first to the Maker of all men. For, as the Apostle says, there was no difference. On labor and capital, as on Abraham and Moses, there is thus a common obligation.

Both these men triumphed over their possessions. When the Lord visited Abraham He found this "very rich" man living with his wife in the simplicity of a single tent, and when the same Lord visited Moses, he also, though brought up in the most exclusive society of Egypt, was alone and keeping sheep. As Abraham might have set up a mansion in Sodom, so Moses might have retained his palace in Egypt. Each in his turn, though so differently circumstanced, chose to spend little on themselves. Both were therefore trusted by workers less fortunate than they. Abraham's employees were ready on occasion to fight for him against the five kings, and in the delicate task of selecting a wife for his son he could completely rely on the fidelity of Eliezer, a bondman economically, who was none the less the patriarch's steward.

Moses had to deal with the bricklayers in the land of Egypt. These men complained, and history says with justice, that they were suffering intolerable grievances. Their hours were too long; their straw was insufficient; no provision was made for their families; they were actually flogged; the works on which they were employed did not assist in any way the happiness of the community. In fact the pyramids and similar edifices in Egypt were broad-based upon the people's miseries. All this you will find in the book of Exodus, plainly set out. The Bible never blue-pencils facts, however ominous for the community. The object in Scripture is always to get the facts put straight. Years ago, I assisted at the Anti-sweating Exhibition in London,

which killed forever those industries that battered on wages, often paid to women, of three cents an hour. And if the circumstances were again to arise, I would do the same.

But this strike in Egypt is none the less a warning to both sides, to labor as well as to capital. Why were the bricklayers oppressed? It was because of a king that knew not Joseph. And who was Joseph? He was the Hoover of his day. When the world was faced by famine, he organized the state control of food and put the people on rations, so saving much life. In Joseph, we see economic socialism at its very best. Yet how did it work out? Even in Joseph's own day, it brought the people and their houses and their property and their persons under the control of Pharaoh. To use the Apocalyptic phrase, no one could buy or sell who had not on him the mark of the organization set up by Joseph. State control began in benevolence. It ended in tyranny. Once more we see how the system was of less importance than the character of the king who enforced it. This strike of bricklayers—let our Russian friends notice—was not a strike against a private employer but against a nationalized industry.

Next, it was no hasty strike. These men did not suddenly put down tools as the result of a whim. Ten plagues swept over the country before they quit. All over the world, there are occurring thousands of strikes, some deliberate and others sporadic. Does anyone suppose that these would be so frequent if capital and labor were led by men who had together examined the exodus from Egypt? Would the cry—or the slogan—be what it often is if it were recognised that the cry comes to the ear of the Lord God of Sabaoth?

The men won their strike. The horses and chariots

of Egypt pursued them in vain. Here again, however, there is a warning. Merely walking out of those brick fields did not bring the strikers into the promised land flowing with milk and honey. On the contrary, these men had to learn by the bitter experience of forty years that happiness does not depend on the leeks and garlic of Egypt, on wages and what wages will buy, but upon learning to worship. Pay at the end of the week became manna from heaven, gathered humbly from the ground, day by day. The trend of modern progress had to be neither slower nor faster than the pillar of God's guidance, moving along a path to which man could only look up in reverence. After asserting the rights of man, Moses had much difficulty in teaching man his duty. Liberty was attained more easily than law was obeyed.

So far as I am aware, there is nothing in our rules of sanitation, of industrial safety, and of insurance against sickness, old age, and accident, which cannot be traced in principle to the Mosaic code. The principle that a man must not endanger the life of his neighbor by leaving his flat roof without a parapet is that of all protective legislation, whatever be the form that it takes. Duty to the fatherless and the widow is the foreshadowing of friendly societies and benefit funds, whether private or public. The tithe was a first attempt to put taxation on a modern footing. All the irregularities of Eastern finance were reduced to a flat rate, and the revenue was made a sacred thing so that misappropriation of public funds—as by Hophni and Phineas, sons of Eli—was blasphemy as well as theft. We may have an idea that the tithe was intended as a burden on the people, but this is not so. It was the maximum beyond which the state might not go in taxing the community.

Given honest and peaceful administration, the tenth was a sufficient allowance.

The wars between the people of Israel and the lords of the Philistines were essentially industrial wars. The complaint of the Israelites was that in the metal trade, which was to them a key industry, the Philistines had established a monopoly or trust which prevented any Israelite having his agricultural implements repaired except by a Philistine smith. You have here involved the essentials of the famous Sherman Law in the United States, which was intended to secure absolute freedom of enterprise and competition in the world of manufacture and distribution. The very contrast between the word "lords" and the word "people" suggests where the obnoxious privilege lay. And the struggle between an ill-clad shepherd boy called David and a giant called Goliath, clothed in brass and armed with all the resources of science as then known, is symbolic.

In the treatment of big business the Bible is courageous, yet detached. On the one hand, we read that cursed is he that addeth field to field until there is no place to dwell in. On the other hand, the rich man Job, after his vision of the Eternal, had his riches doubled. This fact, like all facts, is handled from all sides. The man who has faced the fact of wealth as treated in the Bible has nothing left to face, so far as wealth is concerned, when he goes out into the life of to-day.

There was doubtless a time when common or unskilled labor was despised. The Gibeonites were retained as hewers of wood and drawers of water. As in Greece, it was assumed that a successful civilization must be based on a helot class. The later history of the Gibeonites is instructive. By King Saul they were

persecuted as a community of no account. They were treated as French feudalism treated the agrarian serf. And, as in France, production failed—the land had famine for three years. King David was brought to realize that, even to Gibeonites, justice has to be done. The idea of justice, which was in the minds of the Gibeonites, seems to us singularly imperfect. They wanted what was in effect the guillotine on the children of their former oppressor. Seven sons of Saul were strung up to a tree and a reign of terror established. Even when labor is smarting under a sense of wrong, it does not mean that the impulses of labor are always noble. Reverence for what is better than oneself must correct anger against what is worse than oneself.

In the Bible it is especially the trivial round and the common task that is the path to God. On every page you will find the service which is the true alternative to ascetism. It was in carrying wood and drawing water that the widow of Zarephath found the prophet Elijah, and these were “the chores” of the Gibeonites. It was in drawing water that the woman of Samaria found Christ, and it was in gathering wood that the Apostle Paul proved the promise of the Lord to His apostles, that in doing their duty they should be immune from the viper itself. He has taught us that, if we would share His upper room, we must be ready to follow a man with a pitcher of water on his shoulder, a Gibeonite, and it was as another Gibeonite Joseph of Arimathea bore the wood of His cross.

During the times covered by the Bible, with every generation, the insight into industrial conditions deepened. Many of the prophets were manual workers. Elisha, for instance, was an agricultural laborer and Amos was a herdman. The belief that it is the duty of

everybody to produce goods for the benefit of the community was expressed in the great saying that, if a man will not work, neither shall he eat. When the Messiah Himself came, He was born into the family of a carpenter, at whose trade He spent "the best years," as we put it, of His incomparable life. For His immediate helpers, in His own great work, He selected fishermen, and when He had risen from the dead He sent those fishermen back for a while to their trade in Galilee and met them as they pursued it. The greatest of His apostles followed the calling of a tent-maker and was thus able to write with exceptional sympathy and firmness about the relations of master and servant.

The value of manual labor as an indispensable part of the education of character is now universally recognised. You will find it deeply imbedded in the most highly equipped schools and colleges of both the United States and Great Britain. The old notion that some people must have a trained brain and all thumbs, while others have nimble fingers but no thought or capacity for thought, has passed away; and in the Bible it never was countenanced. In this as in other matters the Scriptures were centuries ahead of the scholars and the advanced pioneers. The approach to the divine was there made not merely a matter of logic or of art or of philosophy; it might be said to have been first and foremost a matter of drudgery. He that doeth the will shall know of the doctrine. Flowers of the most exquisite beauty must derive their scent from the soil. Christ Himself took the form of a servant and learnt obedience. Heaven is entered through gates of pearl, and pearl is the grain of worry transformed by the humblest mollusc into glossiest sheen.

It was a constant reminder to the rich that they also

had once been bondmen in the land of Egypt. Little as we realize it, all wealth has originated in poverty and effort. Hence, the merciful law that debt should be of short duration and released at the Year of Jubilee. There you have the principle of modern finance, namely, that there should be on all loans an annuity which will cover both interest and sinking fund. This is a safeguard against usury.

Another application of the same reminder was the rule that, in reaping a field, you should leave wisps of corn for the gleaner. It was not a wasteful law. On the contrary, it was the beginning of what we call profit-sharing as the opposite to profiteering. Boaz found it a good custom, for it was in a gleaner that he discovered his wife, Ruth. Broadly it must be recognized that none of these restrictive regulations, as they seem at first to be, involve dead loss. Indeed, they are the occasion of often unsuspected friendships and associations. They make life not emptier, but fuller. Exactly the same spirit animated the housewife in the book of Proverbs. She solved the problem of domestic service by treating her maidens as if they were her own daughters. For them, cooking and sweeping became the occupations of princesses. They were given their portions and were clothed in scarlet. And out of this conviction, that every servant should receive the right portion, there sprang the Biblical standard of wages. Even to animals there must be a fair deal. An ox and an ass must not be put to the same plough lest their necks be galled, and an ox treading out the corn must not be muzzled. From the book of Deuteronomy to the Epistle of James there is reiterated the injustice and the unwisdom of withholding from those who labor in any capacity the fruits of their toil. It is considered to be

as plain a theft as a piece of petty larceny. The conception of a fair wage did not originate with a trade union. It was in the Bible when the ancestors of trade unionists were cannibals.

If then, social reformers find nothing of interest in the Christian faith, it is because the Bible is for them still a closed book. Never has there been an open Bible among men without men seeing a new vision of social justice. Wickliffe and the Lollards abolished serfdom among the English peasants, and they did it by translating the Bible. Savonarola brought a brief reign of equity into the Republic of Florence by preaching the Bible. Tyndall founded the Parliamentary liberties of the English-speaking nations by rendering the Bible into the common tongue. The translators of the Bible under King James sped the Pilgrim Fathers on their way to establish the republic of the West. Wesley reopened the Bible and instituted the reforms of his day. Moody brought back the Bible to Britain and there arose the Brotherhood Movement which has broadened the franchise and carried the country through the most terrible crisis in her history. Shut the Bible and you have reaction, but read it and you have progress.

For, while we hanker after new systems, to be established at some distant period, the Bible teaches the conduct for here and now. It is filled with actual life, and actual life consists not in great movements but in numberless details. While others seek to alter conditions, the student of the Bible also endeavors to ennoble his conduct under conditions as they are. He is trained to seize the immediate opportunity. There is not a letter that he writes and not a check that he signs which is not dealt with by him as a trustee for the other Partner, whose he is. Into a world rent by strikes and lock-outs

comes the command that we are all to bear one another's burdens and so fulfill the law of Christ. That is the true right of combination, whether for capital or for labor. Competition, whether foreign or domestic, is revealed as co-operation, each enterprise assisting in the common aim of promoting general happiness.

NEW YORK.

THE REVIEW

CURRENT THOUGHT AND ACTIVITY

OUT OF THE GLOOM OF CENTRAL EUROPE LIGHT IS BEGINNING to break. The power of Christianity in the lives of men is becoming newly evident in that region of turmoil and sorrow. Mr. Sherwood Eddy, writing in *The Congregationalist* of the situation in Czecho-Slovakia, "the first stabilized Republic of Central Europe," tells of a turning from atheism to at least a new interest in Christianity. It would appear, from his account, that this new nation is passing through a religious revolution quite as marked as the political changes which its people have recently experienced. Speaking more particular of the students Mr. Eddy writes:

"These students are the flower of the universities of the Czecho-Slovak Republic. There was a strong delegation from the University of Prague, with its 15,000 students, one of the oldest in the world, founded in 1348. All the leading institutions were represented. These Slav students present a unique type in the student world. Three elements are found in strange combinations in their character. There is first that deep, basic temperament of the Slav—mystical, with a tendency to Pantheism, somber, with a vast capacity for sacrifice and suffering, keen intellect, warm affection, and a deep religious yearning. Superimposed upon this the Czech students have a stratum of German rationalism, with a strong antipathy to the supernatural and a demand that everything should be proved at the bar of reason. They were far more thorough and searching in their mental processes than American students. Last of all, upon the surface there was a strong reaction against all organized religion as the result of the long centuries of oppression and persecution behind them; yet that deep, insatiable Slav heart hunger has ever yearned and reached out after God. Driven from the church, it has sought other channels of expression."

The same writer states that there is a strong movement away

from Catholicism and in the direction of establishing a new national church. On this point he says:

"In five months about 200,000 have joined the movement. The whole nation is now in a state of transition. A national church like that of England may be formed. I have just met the national leader of this new movement. They have adopted for their services the national language; they stand for a married priesthood, an open Bible, and the whole position maintained by Huss at the beginning of the Reformation five centuries ago."

From another source comes word of a new interest in the Scriptures that has been gathering strength ever since Serbian soldiers began to form Bible reading associations before the war closed. Being now scattered about the country, they have become teachers of the Gospel and are known as New Christians, says *The Literary Digest*, referring to a statement of E. H. Broadbent in *Echoes of Service*. This writer is also quoted as follows respecting the remarkable interest in the Bible that has newly sprung up in the Balkans:

"In Greece, societies for the study of the Scriptures are springing up in town and country. In Bulgaria, a national society has been formed for the restoration of the nation, and the reading of the Bible is one of its first and fundamental means toward this end. In the Roumanian countries, now so extensive, a desire for the Word of God is shown such as has never been known before. The failure of transport has made it impossible for a long time to get Bibles into Roumania. Mr. Wiles and I listened to a most affecting appeal in the depot of the British and Foreign Bible Society in Bucharest, from the colporteur who, with empty hands, stood and told how there was not a single Bible left, how Roumanians came every day in numbers pleading to have the Book, offering high prices for it, so that if it were known to-day that there were some thousands of Bibles there, they would all be sold in two or three days. The Bible Society is doing all that can be done to meet this need, but the difficulties are very great."

OUR CHURCHES IN AMERICA FACE IMMEASURABLE OPPORTUNITIES—and responsibilities—in the very presence of the millions of foreigners among us. Large numbers of these are most susceptible to religious influences. The problem might almost seem

to be, how to reach them, rather than, how to convince them, since many are very ready to receive the truth when it is offered. The Record of Christian Work quotes this observation, written to *Vita Nuova* of Rome by a Catholic clergyman who has been in America, and it serves to reveal afresh the great harvest waiting the giving of the Gospel message to our Italian population alone:

“Italian Catholicism in America is disorganized, an immense flock of sheep without shepherds. Our religious forces are, alas! in full dissolution. Protestants multiply churches, conventions, committees, pastors, philanthropic works, to illuminate with the pure light of the gospel the Italians sunk in darkness. There is a practical apostasy of millions of Catholic Italians.”

IN THE PRESENCE OF A DESPERATE MALADY NO ONE THINKS OF experimenting if a tried and potent remedy is known. Yet, in times like these, all sorts of political, social, and religious nostrums are being offered to the individual and the nation. If men had nothing better to turn to, it might be worth while to try these human plans, but our Lord Himself has and is the supreme source of healing and of life for a sadly troubled world. It is refreshing to find this fact proclaimed in such a wholesome, clear way as is done by J. Marvin Nicols, in *The Northwestern Christian Advocate*, when he calls to his brother preachers:

“O, what an hour this is for the man who has not lost his commission to preach a Risen Lord! What a supreme moment, this, in human history when a Christ can be preached—a Christ who, remembering that we are but dust, can be touched with a feeling of our infirmities! On this very mountain-peak of history there is no place for a preacher who moves in the fog belt, no place for the preacher whose head is not above the clouds. Bruce Wright recalls the fact that Martin Luther preached this doctrine of atoning blood to slumbering Europe and Europe awoke from the dead. Amid all his defenses of divine sovereignty, Calvin never belittled or ignored the atonement. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peasant and peer alike. John Bunyan made the Cross the starting point to the celestial city. Moody’s bells all chimed to the keynote of Calvary.

"O brother preacher, let us put our ear close to the world's great big heart! It murmurs and sighs like a tired and restless sea. It is a weary world and longs for rest. Let us quit piddling with things that, in view of eternal things and the ages to come, are but stones that jeer and mock the famished soul. Preach Jesus! The name that charms our fears, that bids our sorrows cease. Tell them he breaks the power of canceled sin, he sets the prisoner free. They can understand a message like that. Preach Jesus! For when he speaks new life the dead receive; and, listening to the music of his voice, the mournful, broken hearts rejoice.

"Let us go back to the Christ of the Ages—back to the very shadow of the Cross. Back to Calvary—the world's final hope; that's the supreme call of the hour! No man can have evangelistic success who fails to preach redemption through atoning blood."

WHILE ONE MAN MAY STRESS ONE PHASE OF EVANGELICAL TRUTH and some one else another, there appears to be a more urgent call for sound Gospel preaching than for a long time. It makes no difference whether or not men want the truth, it is the preacher's solemn duty to declare it. The Continent not long since editorially called upon the preachers not only to preach upon sin, but largely to exclude sermons on other subjects. Here are the closing paragraphs:

"One thing can hardly be missed by any open-eyed preacher—the times call for the practical elimination of every sermon topic except one—sin!

"The theology appropriate to this hour is above all else the theology of sin—God's hatred of it, God's pity for it, God's salvation from it, God's inexorable justice upon it—all in the light of the mercy, love and atonement of Jesus Christ.

"A man ought to tremble before the wrath of God if he stands up in the pulpit today and fails to preach against sin.

"And the preacher ought to remember too that there are many places besides the pulpit where the same message may and should be spoken.

"Every city and town is full of lodge meetings, business banquets, club forums and the like at which the local clergy are in demand as after-dinner speakers. Many ministers are widely known for the after-dinner sparkle of their wit.

"This season let them cut out the wit—and talk about sin and the way to escape its ruin. They will find a marvelously grateful response.

"Indeed, it would be one good way to give an impulse to religious revival in a city if all the ministers of the town would give public notice that they are open to invitations for strictly religious talks at dinners and secular meetings of any description whatever.

"They would not lack invitations.

"And revival might start in the chamber of commerce or in the central federated labor union."

MANY PASTORS ARE NOW MAKING THE CHILDREN'S SERMON A regular feature of the church preaching service. Rightly handled, this should be a very real contribution to the church's care for the spiritual welfare of the child. If it is merely a sort of entertainment feature, thrown in by way of bribing those children who lack parental supervision to remain for at least a part of the service, it will not amount to a great deal. But if it be made a simple and attractive, yet serious and dignified, presentation of Christian truth, with some passage of Scripture as a text, it may become indispensable. It is not necessary that the preacher play the clown or juggler to keep the attention of the little folks, whose hearts and minds are far more ready to absorb fundamental lessons than their elders often realize. Anecdote and illustration there must be, but the tactful preacher knows how, in such addresses, to maintain an atmosphere suggestive of both reverence and earnestness, instilling in his juvenile audience from Sabbath to Sabbath a sense of the hallowed nature of the place and the occasion. But there may come also an unexpected result, thus referred to by The Expository Times in commenting upon a book of texts for children:

"*Virginitus Puerisque*' has been a feature of The Expository Times for some years. No part of the magazine, unless perhaps the Introductory Notes, has been more appreciated. But the demand has been always greater than the supply. For the children's sermon is now almost everywhere a part of the regular service; and it is often the most interesting part. In

the Highland parish already referred to there is a succession of great preachers throughout the summer months, and the people have got into the way of comparing one preacher with another: this year we were struck with the fact that it was the children's sermons that were compared and that were most vividly remembered."

IT WOULD SEEM TO BE A FAVORITE ATTITUDE ON THE PART OF spiritists to give their theories and asserted revelations from the other world a strong religious aspect. We are asked to realize the assurance and comfort that must come from communications ascribed to the departed, and to accept them as proof of a hereafter where all is to be well with us on quitting this life. Contradictory, vague, and often flatly ridiculous as are the fragmentary alleged revelations offered to us by these eavesdroppers on the spirit world, yet thousands are substituting them for the satisfying revelation of God in Jesus Christ, our Lord. In a fine editorial under the caption, *The Niche of Jesus Christ*, *The British Weekly* covers this very point in this strong paragraph:

"In the faith of the Lord Jesus Christ there may be, of course, elements which we have not yet fathomed, truths we have not yet fully appreciated, and resources still to be appreciated by the Christian experience. More remains to be drawn out of the Gospel yet. Our interpretation of the figure on the top-most niche will widen as the light He sheds increases. Only, the fuller and fresher revelation will never disclose a niche higher than His own. F. W. H. Myers, in the first ardour of psychical research, enthusiastically anticipated some trend of discovery in spiritualism, for example, which would transcend the revelation of Jesus Christ upon immortality as the discovery of America by Columbus antiquated the dim, earlier voyaging of the Northmen. But *ye are complete in Him*. Neither here nor elsewhere will any valid discoveries take us beyond the relations between the soul and God as indicated by Jesus the Lord. It is too late in the day to offer us promises and comforts which claim to do for us something that Jesus cannot do. The veil which He did not lift will not be drawn aside by any principality or power. The achievements of His gospel are something better than a starting-point for expeditions better equipped than He was for voyaging through the spiritual mysteries. Jesus

Christ is on the topmost niche, and our faith looks up to Him. We are not going to act, at this time of day, as if He required to be assisted in His work of reconciling men to God or of revealing the unseen world. If we are His, and He is ours, that is enough for us. It is everything. Tell us what you like, but do not tell us that, with the Lord Jesus Christ, the Redeemer of men, at God's right hand, we require any supernatural aid to make us better Christians or to equip us more fully for life and death than it is possible for Him to do."

SPIRITISM HAS NEVER BEEN NOTED AS STIMULATING MORAL character. Its effect must naturally be rather the opposite, since it seems to take for granted the final happiness of all on the other side, with no stress on accountability for sins committed in the body. In fact, sin does not seem to be a topic of special importance in spiritistic literature. The Continent deals with this side of the question in an editorial, "The Road to Endor," in a way to make this excerpt worth pondering:

"The net results of taking the road to Endor are virtually nil in religious life. Many spiritualistic books record sweet sentiments and pleas for the living on earth to be good and kindly, and the general public is assured that these exhortations are bound to do much good. But the outcome does not warrant any enthusiasm among those whose interest is in man's relation to God and righteousness. At the best such efforts are but collateral with the fringes of religious concern. Those whose philosophy of life is, 'let us eat and drink, for tomorrow we die,' should be checked by being convinced that tomorrow they will still be alive, but this brings no sense of need to be right with God. Indeed, if alleged reports from beyond the grave indicate anything, they suggest that anything wrong here can be pleasantly adjusted there and that everybody is going on about as he did on this side of death. In many instances the acceptance of spiritualism means the ending of effective religious concern; in almost no instance does it mean the arousing of desire after holiness.

"Nor should Endor be mistaken for a school of morals. The Christian ethic has at least the advantage of coming to definite grips with morality when it faces eternity. There may be a good deal of confusion on this planet, but the Christian faith has always asserted the clearing of the confusion and the assertion of moral finalities at the end. The teachings of Endor bring

no such assurance. Equally accredited reports stand in glaring contradiction. So grossly physical may 'spirits' become that they are troubled or pleased by cigarette smoke. And so far are they from having come into moral seriousness that immoral practices are sometimes reported. Many beautiful, even though commonplace, things can be found in the range of spiritualistic books now available, many of them tepid imitations of Christian teaching. But a wide reading of much of the literature leaves one with the sense of feeble moral teaching.

"There is not, therefore, any alliance between Endor and Calvary. The religious message and the moral influence of the two are wholly different. Christianity has no hope from Endor. Whatever the final conclusions, the news from that shrine will take its place like other facts on the fringe of religious interest. The news from Calvary is the heart of that interest."

ONE OF THE MORE RECENT REVELATIONS OF MEANS THAT WERE used to compass the defeat of Germany concerns the spreading of small leaflets within the German lines recounting in some detail the fate that befell scores of German submarine commanders who had been lost or captured in the course of their work. These created the greatest depression and even insubordination on the part of Germans who belonged to this branch of their naval service. Concerning this *The British Weekly* observes:

"Have not the churches something to learn from this propaganda effort which broke the heart of mighty captains? The abject confessions of Hindenburg and Ludendorff bring their lesson to those who carry the gospel banner into Satan's kingdom. We miss those showers of tracts which half a century ago were so powerful an aid to the preacher. Their place will not be supplied by graceful fiction and color-books on natural history. * * * A bird of the air shall carry the message of salvation, and that which hath wings shall tell the matter."

One of the most telling methods of propaganda, probably by far the most effective, used by all the adverse religious and social movements and organizations is that consisting of the spread of ideas and appeals by leaflets and other printed matter. The Protestant church today is singularly blind to the opportunities afforded by the persistent, systematic distribution of well prepared literature, of a sufficient range in subject and

treatment to adapt it to every requirement. The Baptist, which quotes the above from *The British Weekly*, makes its own comments on this point, from which these remarks are taken:

"There are bodies, like the Christian Scientists, which have learned this lesson well. Their literature is in evidence in public places all over the United States. Pamphlets and magazines are taken by people who are attracted by titles or who are looking for something to read and are carried home by them or at least to the hotel room; and who can tell accurately the results? It was a fore-sighted policy which led to this kind of propaganda. But it should not be left in the hands of a body which, in our opinion, does not possess the truth of the gospel."

"The war has taught us afresh how easily the morale of a people may be affected by literature placed in their way. We who pray that the Lord's kingdom may come ought to be anxious to use every proved agency towards that end."

IT HAS LONG BEEN CUSTOMARY TO BEWAIL THE SHORTCOMINGS of the daily paper, but, after all, it simply reflects the general public's desires and tastes. If it prints the details of evil and sordid occurrences, it is because the publishers feel that they are catering to the morbid tastes of the majority of their readers. In other words, such matter is "news" because people like to read it. The idea of issuing a daily journal with all objectionable matter omitted or reduced to bare statements of the leading facts does not invite the capital necessary, for journalists of any experience realize that the public looks for the full "story" of a particularly horrible murder or highly sensational divorce suit. The more details given, the greater will be the sales of the papers and the more valuable will the circulation become to advertisers.

Our newspapers in America are almost wholly of political classification, but it would seem that the religious daily might be a future element in American journalism. The Christian Scientists have for some time maintained the only daily that could be listed as religious, *The Christian Science Monitor*, but now the Catholics have entered the field with *The Daily American Tribune*, published in Dubuque, Iowa. It began as a weekly in 1899, became a semiweekly in 1915, a triweekly in

1919, and in the latter part of 1920 it made its appearance as a regular daily six days a week. The Catholic and Record, of Indiana, commenting on this event says:

"There is no good reason why at least every Catholic archdiocese should not have a daily paper on the same plan—and every diocese, for that matter. It will come in time, and may come sooner than expected if a few wealthy Catholics in each diocese would combine in a movement in aid of the Catholic press. They seem to rejoice in helping almost any other project; but up to now they have failed to see the need of helping the one thing the Popes and Hierarchy have ever held most needful—a strong, a powerful, and an independent Catholic press."

Now the Protestants of America are far more numerous than both of the above mentioned bodies combined, and there is no good reason why a strong daily paper of a distinctly Protestant stamp should not win the support of our Protestant population. Certainly it would be another factor making toward that unity of spirit and aim which all Christians earnestly hope for. Speaking of this journalistic situation The Christian Advocate (Methodist) of Nashville remarks:

"One of the saddest facts in the present era of Protestant Christianity in the United States is that, while one element is bewailing the sad end of the Interchurch World Movement which was conceived in a noble purpose but thrust into life through a series of mistakes, the other element is uttering its halleluiahs over the grave. In the meantime, a united Catholicism is celebrating the advent of its first daily paper."

However, the Protestant daily may become a recognized factor in American journalism, if plans recently made and commented on as below by the Record of Christian Work are carried out:

"An American Christian Daily is to be started in Chicago in January 1921. The prospectus announces that it will print all the important news of the day,—foreign news, political news, social news, financial and market news, and news of the kingdom of God. We sincerely hope that it may prove a success, and may secure the editorial leadership of the requisite ability. There must be plenty such. The new assistant editor of the

New York Times, Mr. Rollo Ogden, who for some time has been editor of the New York Evening Post, is a graduate of both Andover and Williams, and for some time Presbyterian pastor in Cleveland and missionary in Mexico. With men of this calibre a Christian daily ought to be as satisfactory a news organ as a Christian Science one. For certainly the Christian Science Monitor is the peer of the best American journals. The Jesuit organ, *America*, prints some account of the success of Catholic journals in Holland, and calls for a similar chain of Catholic dailies in American cities."

THE POPULATION OF THE UNITED STATES PROPER, ACCORDING to the recent census, is 105,683,108. The real importance of these periodic inquiries into our numbers is to be found, not in merely ascertaining the size of this vast community, but in analyzing the data furnished by the census to determine the trends of our civilization. Perhaps the chief source of concern is the drift to the cities. "This," says *The Review of Reviews*, "is the most dangerous tendency that the present census reveals." Roughly, and somewhat arbitrarily, the census classifies the urban population as embracing those living in centers of 2,500 and over, and the rural population as including all in places of less than this number or in the open country. However, it also takes account of the fact that nearly ten millions of those thus defined as rural inhabitants, while living in towns of less than 2,500, nevertheless live amid conditions more like those of the city than the country.

To reduce the results of the census to a percentage basis, nearly 52 per cent. of our people belong to the city population, while, counting all places below 2,500 as rural, only a little more than 48 per cent. belong to the country population. But, deducting from the latter figure those in small places of largely city conditions, or 9.3 per cent., we find that our true rural population has shrunk to 38.8 per cent. of the total.

Nothing makes for a nation's stability, in the matter of distribution of its people, like a large proportion of intelligent and prosperous country people. Unfortunately nearly everything in our American life that appeals to the ambitious youth has for years pointed to the city as offering the only oppor-

tunities for real success, prosperity, and enjoyment. The spirit of our educational system, the prizes offered to commercial ability, the better wages of labor, and the lure of almost unbroken entertainment and amusement as portrayed by fiction, by the illustrated press, on the stage, and on the moving pictures screen, have preached a gospel of discontent to eager, energetic boys and girls of farm and village during their deciding years. Abandoned farms and abandoned rural churches now abundantly and increasingly testify to the exodus from country to city. Not only is the country population the loser in actual numbers, but in quality also, since the steady draining out of its most vigorous youth leaves the depleted agricultural region to less virile and thrifty American stock, to the un-American foreigner, and to the offspring of these two classes.

Of the agencies that are most urgently needed to meet this serious situation, none can do more than can the American Protestant church. Instead of a ministry ambitious to shine in city pulpits or enthusiastic for self-sacrificing labor in only the industrial and the foreign districts of the great centers, we are beginning to need very acutely a great company of pastors trained to be the spiritual leaders of rural life.

The Review of Reviews gives this concise summing up of the steady depletion of the numbers in rural America:

"If we add the small incorporated places to the city population, and then compare the census of 1910 and the census of 1920, we find that those remaining, namely, the farmers and the dwellers in the country hamlets and villages, who formed ten years ago 44.8 per cent. of the total population, are now diminished to 38.8 per cent. Not very long ago this purely rural part of our population was more than half of the whole. It is now only a little more than one-third of the whole. This is a very rapid relative decline. If the tendency continues at the same rate for another ten years, less than one-third of our population will be living in the country districts, and more than two-thirds will be in the incorporated towns, cities and villages, possessing municipal government and facilities. Not only has the decline of the country population been thus marked in ratio to the aggregates, but there has been a positive as well as a comparative falling off. We have actually fewer farm people

by more than 200,000 than we had ten years ago. With many additional millions of mouths to feed in the towns and cities, we have fewer people to provide the bread, meat, milk, fruit, vegetables, and so on than we had ten years ago. This decline is partly offset by increased use of machinery and other changes in farm methods. But the census figures give point and definiteness to the arguments of those who have been for a good while demanding policies that would help to reconstruct our old-time American country life. There are many things to be taken into account besides the mere population statistics. The situation is not desperate, but it calls for policies that will check the tendency before evils set in that it will be difficult to remedy. Fortunately, there is a disposition everywhere to face facts and apply correctives."

WHATEVER THE WISDOM OR THE PROBABILITY OF ORGANIC UNION of the Protestant churches, they are already happily learning to unite on lines of practical work. This healthful tendency has been particularly noticeable on the foreign field. Now from the Philippines comes an instance that has an especially important bearing on the subject of Christian educational institutions abroad, and is not without its suggestiveness for Protestantism at home. The plan as proposed for the Philippines is thus outlined by President D. S. Hibbard of Silliman Institute:

"One of the biggest and best projects that the spirit of the times has called forth is the plan presented by the educational committee of the Philippine mission at its last meeting. This is nothing less than the unionizing of all Protestant educational work of the archipelago and placing it under a board of trustees who shall unite and standardize this important work of all missions. At present the public school work of the Philippines, as carried on by the government, is by far the leading educational effort in the east; in many ways it compares favorably with our school system at home. However, it is weak in the one point. It is unable to go deeply into moral questions on account of the power of the Roman Church, which is not at all in sympathy with the general project of our public school system. The work of the Protestant private school is to furnish a strong ethical education founded upon the teachings of the Bible and to give to the large number of people in the islands who still demand it the influence and environment of a private school.

"Schools have been started by every branch of the Christian

church now working in the Philippines. They are of varying standards and equipment. Silliman Institute, under the care of the Presbyterian Board of Foreign Missions, is the largest and most potential of all the plants so far inaugurated. From this the schools grade down to small day schools and academies, many of them not under careful and competent supervision.

"Feeling the need of a thorough and competent control of these great opportunities, the committee cited five dangers under the present system. They are the monopolizing of all the strength of the missions for education, the division of individual missions on account of two or more institutions, the unnecessary duplication of schools, inefficient management and the waste of money in overlapping territory. There is suggested to the mission an organization to be called 'The Evangelical Board of Education of the Philippine Islands,' this board to be composed of men from all the evangelical churches and in its hands to be placed the absolute control of the evangelical education of the Philippines. The Presbyterian mission has approved the plan, and it has been submitted to the other missions on the field with the hope that their approval can be secured and the matter presented to the various boards at once.

"It is with a feeling that the great efforts being made by the church at home call the church on the field to conceive and plan for greater things, that this project has been undertaken. The old idea of training a few and allowing the masses to be led by the few has nearly wrecked the world. We must move the masses if we are to bring these islands through the dangers that threaten them."

DESPITE THE ACTIVE OPPOSITION OF THE LIQUOR INTERESTS AND their supporters to the enforcement of the prohibitory amendment to the Constitution, the indifferent efforts of officials in some places to make it effective, the ridicule of a portion of the press, and the timid or negligent attitude of many friends of temperance, progress is steadily being made in the right direction. However, law abiding citizens must remember that eternal vigilance is the price of, not only liberty, but order and good government as well. Mr. Wayne B. Wheeler, general counsel of the Anti-Saloon League of America, in an interview not long ago stated the present situation in this way:

"The enforcement of national prohibition is not a failure.

It is going through the same experience that State and local prohibition laws were subjected to in many places. Of course, the law is not well enforced in some places, because some public officials are derelict in duty; others are corrupt. It takes time to create conditions that will give us the full fruits of a prohibition victory.

"While national constitutional prohibition will never be repealed, it can be partly nullified in two ways. The liquor interests are alert to this situation. The President appoints the attorney-general, who enforces federal laws through the United States district attorneys. He also appoints the head of the department who is responsible for the prohibition enforcement division of the federal government. He also names the federal judges who construe the laws and impose the penalties. Half-hearted or derelict officials in these positions hamstring law enforcement.

"The other method to annul the eighteenth amendment is through Congress and State Legislatures, by the enactment of beer and wine or other similar weakening amendments to prohibition laws.

"The Anti-Saloon League will keep on guard to prevent either of these schemes from succeeding. If we would win the fight to outlaw the traffic in the nation, with the odds all against us, we can hold the fort when the enemy are on the outside."

WE ARE BECOMING QUITE USED TO HEARING OF THE TERRIBLE condition of things in these evil days. The moral sense of the public seems to be breaking down, and crimes increase until the papers are filled with accounts of all sorts of atrocities. Yet it has always been remarkable that, when such situations are opposed by resolute men devoted to the cause of righteousness, surprising progress is made. There is a strong sense of duty in most people, but it needs to be aroused to the aggressive point, and then needs leadership. California has of late furnished an example of what can be accomplished by a determined leader for righteousness. In the fight against legalized vice the Women's Christian Temperance Union in that state began a campaign some years ago for an abatement act. This was finally secured, but its non-enforcement left it without effect. The Record of Christian Work thus comments upon the

courageous and successful work of one man to bring about this enforcement, as described by a writer in *Social Hygiene*:

"The enforcement has been largely the work of Dr. Paul Smith, the able and courageous pastor of the Central Methodist Church. He began single-handed, and finally organized the State Law Enforcement and Protective League. The tenderloin threatened to drive him from his church. 'His house was constantly invaded. His opponents, to intimidate him, showed by constant shifting of furniture, books and so forth that they had the run of the house at all hours.'

"Under his hammering, however, 306 San Francisco resorts with 1400 inmates were closed, and the segregated district, one of the most notorious on earth, shut down. It has never been reopened. Then the reform was carried into other parts of the state, and 174 places, many of which had been landmarks for fifty years, were put out of business. If such successes can be registered in California they can be reached anywhere."

NOT LONG SINCE, AN ENGLISH PREACHER WHO WAS VISITING America remarked in conversation that England would never succumb to Bolshevism because of the notable leaven of Christianity among the laboring people of that country. Some of the labor leaders are said to be most devout evangelical Christians. If, as has been said, the Wesleyan revival saved England from duplicating the French Revolution, then it is not impossible that the present Christian faith and forces of England may prove her real defense against the new tyranny that has crystalized in Russia. Here is at least a hopeful indication, noted by *The British Weekly* at the time of the recent trouble with the English miners:

"Mr. J. Hogg, treasurer of the Miners' Federation in the North of England, when preaching at Wesley Hall, Newcastle-on-Tyne, on Sunday last, told the following incident:—When the Triple Alliance met in London last week, and matters of momentous importance at a critical time of our country's history were being considered by the three great unions, there was a time during the proceedings when it was necessary for the chief officials to retire to consult privately, leaving the main body of delegates in the great hall. One of the Welsh delegates started to sing in Welsh; as soon as the English-speaking dele-

gates knew what it was they also joined in, and there, in that great assembly, some in English, some in Welsh, they sang, to the tune 'Sovereignty,' that grand old hymn, 'Would Jesus have the sinner die?' 'I said to myself,' said Mr. Hogg, 'there is still hope for democracy and the Old Country.'"

NO MATTER HOW STRONG THE LIGHT OR HOW VIVID THE COLORS in which great facts of current life are presented, a minority of the observers never see them as they are. A whole volume might be written on the psychology of prejudice, the chronic disposition of some minds to a "negative reaction" to truth. Deceived by a misconception of the nature of their "independent" judgment, some of our "parlor Bolsheviks" and other academic anarchists labor under the bondage of a singular mental bias when they seek to defend or apologize for the stupid and brutal gang that has lately made a world pestilence of Russian political life. Evidently the British Labor Delegation to Russia saw things with clearer vision, to judge from this section of their report:

"Personal freedom, together with freedom of speech and of propaganda (including newspapers, the issue of election literature, and the holding of meetings), is severely repressed in the case of all those whose activities are supposed to threaten the Soviet régime. The means now used are far less severe than those used when foreign invasion, civil war, and internal conspiracy were at their height—"The Terror" as they are called by Communists themselves. But 'The Terror' has left its traces behind it in the form of a pervading fear which is expressed on all hands, a fear sometimes more vague and sometimes more definite, that any expression of opinion adverse to the dominant party will be treated as 'counter-revolutionary,' and will lead to imprisonment or some kind of penalization. This fear is kept alive by the fact that arrests constantly take place for alleged political offenses. The definition of such offenses is dangerously wide, closely resembling, in fact, the definitions adopted in our own Defense of the Realm Act, and the numerous orders made under it. The fear above alluded to is evoked especially by the Extraordinary Commission, a body independent of the ordinary courts, acting upon no definite code of law, and controlled by a 'collegium' consisting of members of the Communist Party."

AMONG THOSE WHOSE REPORTS OF CONDITIONS IN RUSSIA HAVE been most widely quoted of late is Professor Zeidler, at one time director of the Petrograd Red Cross, who has seen things for himself. The utter incapacity of the proletariat to administer public affairs is sufficiently evidenced by the statements of this trained worker and observer, from whose account we give these statements as condensed and quoted by *The Christian Advocate* (New York):

"The great city of the Czars is dying. The glory of Petrograd is departed. Its present population, upon the basis of the food cards issued to the inhabitants, is between 500,000 and 600,000, which is about one fourth of its pre-war size. Professor Zeidler, formerly director of the Petrograd Red Cross and now a refugee in Finland, makes the statement that 'death stalks on every side, waiting for winter to aid in the grim work of mowing down the silent, hungry, sick and dying thousands. With streets and houses choked with filth that is already spreading spotted and intermittent typhus, the cold weather will finish the task with pneumonia and abdominal typhus.' He describes other conditions that reveal a situation in the Russian capital that makes all the rosy statements of the ruling Bolsheviks look like wicked and malicious distortions of the truth. Not in the terrible days of the Nihilist protest were conditions as frightful in Petrograd as they are at present. And what is true of the capital may be accepted as true for the entire country. Prof. Zeidler says that the mortality in Petrograd has reached a startling figure owing to the lack of food and the insanitary conditions of the houses and streets. 'Fat has left the majority of the population long ago. At present the muscular tissue is consumed. The faces of the people have taken on a wax-like color. In order to fill their stomachs with something they drink different substitutes for tea and coffee, or great quantities of plain water, and the result is puffiness and dropsy. The decay of property is aided not only by the colossal prices of materials and wages—repairs are prohibitive in costs—but also by the fact that housekeepers are abolished, the houses being looked after now by beggars and committees composed of indigent communists. Recently the Ministers of Health mobilized all the physicians for the fighting of epidemic diseases. The equipment of the hospitals of Petrograd is criminally deficient.' "

THE VIEWS OF MR. THOMAS A. EDISON ON THE FUTURE LIFE might indicate that his mind functions better respecting the nature of the material world than it does as to that of the spiritual. However, he said some very sensible and practical things to some friends who visited him on his seventy-third birthday. According to an exchange, he spoke as follows upon the present habit among multitudes of employees of giving as little time as they possibly can to the work for which they are paid:

"I am not against the eight-hour day, or any other thing that protects labor from exploitation at the hands of ruthless employers, but it makes me sad to see young Americans shackle their abilities by blindly conforming with rules which force the industrious man to keep in step with the shirker. I have always felt that one of the principal reasons for American progress in the past has been that every man had a chance to become whatever he wanted to be. It used to be fashionable to be ambitious. The employe planned to become an employer; the unskilled man sought to become skillful. A young man was not well thought of if he were not striving for a higher place in life.

"Today I am wondering what would have happened to me by now if fifty years ago some fluent talker had converted me to the theory of the eight-hour day and convinced me that it was not fair to my fellow-workers to put forth my best efforts in my work. I am glad that the eight-hour day had not been invented when I was a young man. If my life had been made up of eight-hour days, I do not believe I could have accomplished a great deal. This country would not amount to as much as it does if the young men of fifty years ago had been afraid that they might earn more than they were paid. There ought to be some labor leader strong enough and wise enough to make trade unions a means of fitting their members for better jobs and greater responsibilities."

SLAVERY IS NOT YET ERADICATED. EVEN THOUGH THE BRITISH government has made efforts of a forcible and determined character to suppress the slave trade in regions under its control, the hideous business is still pursued by Mohammedans. The paragraph below, credited to a writer in *The Moslem World*, is a sufficient plea for the evangelization of the Mohammedan world and of the peoples within the circle of Mohammedan influence and control:

"The Moslem *mullahs*, in teaching Islam amongst newly occupied pagan tribes, naturally impress on their converts the sacredness of visiting the holy cities. Their duplicity is not discovered until too late. The innocent pilgrims, under the lead of their religious teachers, pass unhindered through British ports, but once in Arabia they cease to be pilgrims and are through Turkish connivance slaves. Some ten thousand black converts to Islam are in this way sold yearly at Jeddah and other Arab slave markets. This is of a piece with the Mahdist rule in the Sudan, where after some years of Islamic control the population shrunk from eight to about two million people."

NOTHING IN SCIENCE SEEMS TO STAND STILL OR TO REACH A permanent goal. An instructor in a school of medicine expressed this idea in a jocular way when, addressing a class just taking up the study of the nervous system, he exclaimed: "Go to it, boys—but next year it will be different." Students of psychology who have reached only middle life have seen fundamental changes in the conception and treatment of that subject. Many have recently looked askance at the teachings of such men as Freud and Jung, but be their theories radical or otherwise, they have at least gained a wide hearing. Mr. A. G. Tansley, author of *The New Psychology and its Relation to Life*, is quoted in a British review as thus characterizing the new studies in this field:

"The modern study of psychopathology, the greatest advances in which we owe to Janet, Freud, and Jung, has brought to light a great mass of data and some fundamentally important conceptions of the highest value to psychology, and these have given the impulse to a new development of psychological theory. The most important general conclusion reached is that the abnormal activities of the mind, as seen in cases of hysteria and insanity, are but extreme and unbalanced developments of characteristics and functions which form integral parts of the normal healthy mind. On the basis of this conclusion we are able to interpret many of the most baffling phenomena of the normal mind in the light of these pathological developments, and thus to obtain a far deeper insight into mental structure and functions, in just the same way that pathological developments of the tissues and functions of the body throw light upon normal physiological processes."

BOOKS

THE SAMARITANS: THEIR TESTIMONY TO THE RELIGION OF ISRAEL ¹

This volume of XII and 438 pages octavo is really an enlargement of the six lectures delivered by the author before the University of Glasgow. While the book does give, as the title implies, the testimony of the Samaritans to the religion of Israel, its main object is "to lead up to certain conclusions which have a bearing on the criticism of the Pentateuch." It contains, also, a large number of discussions on subjects not strictly implied in the title, but constituting one of the most valuable and interesting parts of the volume, such as that concerning the origin of the Semitic alphabet.

In chapters one and two, the author gives an account of the home, the people, and the history of the Samaritans; in three and four he discusses Mosaism and Prophetism in Northern Israel; in five, six, and seven, the ritual, theology, and view of sacred history held by the Samaritans are considered; in eight to eleven inclusive are shown the evolution of the Samaritan script, their language and literature, and a comparison is made between the text of the Samaritan Pentateuch and that of the Massorettes and of the LXX; and in the final chapter the bearing of the whole argument on Pentateuchal criticism is demonstrated. In four appendices are given a catalogue of manuscripts of the Samaritan Pentateuch, a description of the Nablous roll, a discussion of the relation of the Minoan alphabet to the Semitic, and a review of Naville's theory of the original language of the Old Testament.

The argument of Dr. Thomson is as follows: The prophets Hosea and Amos prove that the Northern Tribes knew and practiced the Mosaic ritual long before the captivity of Samaria. Under the leadership of the prophets they had a

¹ The Samaritans: Their Testimony to the Religion of Israel, by Rev. J. E. H. Thomson, D.D. Edinburgh, 1919. Pp. XII + 438.

form of worship not unlike that of the synagogue of later days. The prophets bear witness that the historical part of the Pentateuch was known as well as the ritual. The worship in the high places was a worship of Jehovah. Even that of the golden calves was a worship of Jehovah, the calves being regarded as "the intermediaries of God, the angels who led your (the) fathers in the wilderness."

When Sargon conquered Samaria, he carried captive 27,290 of the Israelites. "As in the case of Nebuchadnezzar (2 Kings 24:14) these captives would be the princes and all of the mighty men of valor, all the craftsmen, all the smiths, all scribes whose knowledge of the art of writing might be put to political uses—all the priests and the prophets, all who could give a religious sanction to rebellion."

The priests whom the King of Assyria sent to teach the settlers from Cutha and Babylon the customs of the God of the land found a nucleus of worshipers in the Israelites who had not been deported, and the immigrants were gradually amalgamated with these Israelites to form what are known as Samaritans. From the archives of the Israelites, which had been carried away from Samaria, the King of Assyria would naturally select a copy of the law of the God of the land for the use of the priests in instructing the new settlers in the native customs. Copies of the prophetic and historical works would not be sent, because they might induce the people to rebel against Assyria. But whether a copy of the law was brought back or not, the Israelites remaining on the land still had their law in its traditional form.

On the basis of this law alone, therefore, was re-established the worship of Jehovah upon the high places, and this worship continued down to the time of Sanballat, when a centralized worship was established and a temple built on Mount Gerizim. To justify the selection of Gerizim certain interpretations and changes were made in the text of the Pentateuch, constituting almost the only intentional variations of the Samaritan text from the Massoretic. Since the building of the Gerizim, the

people, the law, and the religious customs of the Samaritans have continued almost altogether unchanged to the present time, except in so far as modifications have been rendered necessary by the pressure of persecutors.

Arguing against the allegation of the critics that the Samaritans first received the law in the time of Sanballat, the author shows that there is no statement to this effect in the Scriptures and that the first mention of it is made by Josephus whose inveterate hatred of the Samaritans, along with his unreliability for the history and chronology of the period from Artaxerxes to Alexander, renders his statements in this regard utterly untrustworthy. Besides, since the composite work of JEDHP constituted a Hexateuch, it is inexplicable that Manasseh should have failed to bring the work of Joshua with him when he fled from Jerusalem to Sanballat. Moreover, while it is almost impossible to believe that Ezra, a Babylonian scribe, who, though a priest, had never even seen a legitimate sacrifice, could persuade the Jerusalem priests to remodel the system of ritual which they had practiced for nearly a century in accordance with a document brought by him from Babylon, it is absolutely inconceivable, in the first place, that Manasseh, a priest banished by the influence of Ezra, would convey Ezra's code to the place of his banishment, and endeavor successfully to enforce it on those around him there. In the next place, it passes belief that the Samaritans, despite their "obstinate preference for their own customs should accept from this runaway priest the Ezraite Code, with all its variations from the ritual to which they had been accustomed for centuries." Finally, the minute points in which the ritual of the Samaritans differs from that of the Jews shows the former to be the simpler and more primitive, and consequently, that it is unlikely that it could have been borrowed from the Jews of the time of Ezra. As to Deuteronomy, moreover, it could hardly have been written to show that Jehovah had chosen Mt. Zion for the place where men ought to worship, seeing that Ebal and Gerizim are singled out for special mention and neither Mt. Zion, nor Jerusalem is even named by the Deuteronomist.

Thus far we are in substantial agreement with the author, and we think that he has made out a case in favor of the early origin of the Pentateuch that it will be impossible for the divisive critics to answer with success. But, when we come to the most ambitious and novel attempt of the argument in the field of palaeography and textual criticism and Assyrian side-lights, we are bound to confess that we are unable to assent fully to his statements. Thus, he argues that the 27,290 men whom Sargon says (KB. II.54) that he led away captives from Samaria were nobles, artisans, etc. Sargon himself calls them *nishu*, a word which denotes mankind, men, women, and children. Again, he says it would have been impossible to take away hundreds of thousands of captives at one time; but Sennacherib says (KB. II.94) that he brought out captives from Judah 200,150 men (*nishu*), small, great, male, and female. Is it not sufficient for Dr. Thomson's argument simply to cite in full Sargon's statement following the above, where he adds that, after taking captive 27,290, he allowed the rest of them to keep their possessions, setting over them his officials, and laying upon them the tribute which had been paid to the earlier king?

Further, in arguing about the colonists who were brought to Samaria by the Assyrian king, as if, being relatively few in number, they would quickly be absorbed in the native Israelite population, should there not be at least a statement of the fact that there are three different accounts of such settlements? Thus, in 2 Kings 17:24 some Assyrian king, probably Sargon or Sennacherib, is said to have brought colonists from Babel, Cutha, Ava, Hamath, and Sepharvayim to dwell in the cities of Samaria and that they drove out the people of Samaria and dwelt in their cities. Sargon, however, says (KB. II.42) that he brought the Tamudi, Ivididi, Marsimani, and Haiapa and settled them in the midst of the land of the house of Omri. In Ezra 4-9 the great and noble Osnapper is said to have brought up the Dinaye, Apharsathshaye, Marpelaye, Aparsaye, Arkwaye, Babylaye, Shushankhaye, and Elamayе, and other nations and then settled them in the city of Samaria. Judging from

these data, we think that the author should have given more weight to the evidence for the non-Israelite origin of the Samaritans, or at least to the great admixture of foreign elements in the composite race of the Cutheans, as they were designated by the later Jews.

Further we have not been convinced of the tenability of Dr. Thomson's conclusions derived from the peculiarities, variations, and resemblances of the Semitic alphabet. He holds that (1) the Samaritan script is practically identical with that of the Jews of the time of the Maccabees, and that (2) it has remained fixed since that time, whereas (3) the Jews have evolved the square characters, admittedly differing in almost every instance from those used by the coins of the Maccabees. He further holds (4) that, by comparing the Hebrew and Samaritan recensions of the Pentateuch, it can be shown that "they parted company when the manuscripts of both were written in a script like that found in [the] Ba'al Lebanon inscription, which appears to be contemporary with Solomon."

A glance at the tables of alphabets on page 222 of Dr. Thomson's book will make it apparent that as to (1) it is, to say the least, a most overdrawn statement, and as to (3) that the Hebrew square characters resemble very closely the signs written on the papyri of the Assouan papyri and not the signs of the Baal Lebanon and Siloah inscriptions. As to (2), there is no way known by which to affirm or deny it, since, as Dr. Thomson himself admits, the earliest Samaritan inscription dates from about 400 A.D. (p. 225) and the earliest manuscript of the Samaritan rescension of the Hebrew text of the Pentateuch is dated 1182 A.D. (p. 385). It is evidently known from Dr. Thomson's own tables that the Samaritan *aleph*, *daleth*, *wau*, *zain*, *kaph*, *nun*, *samech*, *tsadhe*, and *tau*, have marked peculiarities distinguishing them from the signs for the same sounds in all the other alphabets given by him.

As to (4), the only alleged evidence that Dr. Thomson gives in favor of this all-important statement is to be found on pages 294-296. He there cites four instances of the variation of m and n, one of w and k, and one of w and t. Benjamin=

Benjamim, Pithum=Pithon, Sum=Shikken, Shophan=Shuphim (Sophar in the LXX) and 'w='th. Since w does not occur in the Baal Lebanon inscription, Shikken and 'w should be ruled out as evidence for that inscription. Since m, n, and r are alike only in the Assouan papyri, their variation would point to manuscripts in the Egypto-Aramaic as the source of this variant. As to Benjamim, the variation must be intentional, since it occurs invariably in all the cases where Benjamin is found in the Pentateuch. As to Pithon, the Massoretic is certainly right, if we can trust that the Egyptian original was Pi-tum. Moreover, on page 295, in summing up the evidence from the above examples of variation, Dr. Thomson says: "From all this it may be regarded as certain that at the time when the two recensions diverged, the mode of writing commonly used was akin to that in the stele of Mesha of Moab and the Siloam inscription."

Putting the statement on 295 and 385 together, Dr. Thomson's evidence could prove at best that the two recensions diverged during the time that the alphabet which is found on the inscription of Baal Lebanon (950 B.C.), Mesha (800 B.C.), and Siloam (700 B.C.) was in use; that is, sometime between 1000 and 600 B.C. In the light of the table on page 222, we leave it to our readers to judge if the evidence of the variant does not point rather to an alphabet resembling that of the Assouan papyri of the fifth century B.C.

However, we think that any argument based on the supposition that a variation of m and n is due to an error of sight is precarious. In the parallel part of Chronicles three such variants are found, of which only one is probably due to sight. Second Samuel 23:19 reads *Yashen* and 1 Chronicles 11:34 has *Hashem*. The two changes, from y to h and from n to m, may have occurred as readily in documents written in the Assouan alphabet as in any of the older forms. Jeremiah 26:18 reads '*yyim*, where Micah has '*yyin*. This looks like an intentional correction on Jeremiah's part from the Aramaic to the Hebrew plural ending. But the reason for the variation of m and n is a difficult one to discern and one as to which we cannot yet be

certain. In the oldest Aramaic the masculine plural suffix of the third person ends in *m*, in the latest in *n*, in Ezra we have both forms. The Greek version often transliterates a final *m* by *n*, or *vice versa*, too often for us to suppose that the changes are all due to errors of sight. Thus Labein 1.11, Kidouran 1.21, Mabsan 1.29, Madiam 1.33, Aiman 1.39, Yolam 1.40, Onan 1.40, Modiam 1.46, Esrom 2, 5, 9, 24, Sosam 2.31, Yerkaan 2.44, Gersom 2.47, and many other examples. (Notice that the changes takes place in both ways, that is, from *m* to *n*, and from *n* to *m*.) The variations are so frequent as to lead us to suppose that the sounds of final *m* and *n* were so much alike as to be indistinguishable by foreigners and probably by natives as well, just like the French nasal vowels with *m* and *n*.

Lack of space forbids the entering on a discussion of Dr. Thomson's very plausible and possibly correct theories as to the origin of the alphabet. We heartily agree with his strictness on Naville's hypothesis concerning the original language of the Old Testament Scriptures and especially on his supposition that the present Hebrew books are translations from an Aramaic version of a Babylonian original. We are not convinced in favor of Dr. Thomson's conjectures that the Greeks had gutturals resembling those of the Semites, notwithstanding the fact that they invented a new sign for the rough *H*; much less do we believe that the evidence shows that the early Phoenicians, and particularly the Israelites, did not distinguish clearly between the different gutturals. The Phoenician inscriptions from that of Baal Lebanon to that of Eshmunezar use them all, and the Samaritan ostraka make a proper use of them. The Assyrian transliterations of proper names nearly always represent the gutturals of the original in the best way possible for the cuneiform script. The likeliest time for the confusing of the gutturals must have been after the time when most of the Israelites had been carried captive and after the mingling of the numerous colonists from many different places had caused a rejection of sounds which it was difficult for the new settlers to pronounce.

In conclusion, we congratulate Dr. Thomson on having pro-

duced so stimulating and refreshing a book on such a time-worn subject. We commend, also, the evidential method which is used. The author cannot be held responsible for the lack at times of sufficient evidence—a lack which hampers every one who investigates facts of so great antiquity. He has certainly shown an admirable freedom from the darkening influence of great names, such as Gesenius, that are casting the shadows of traditional blindness over all the conclusions of modern criticism.

ROBERT DICK WILSON.

ACCEPTING THE UNIVERSE²

The reading of this book has left a distinctly unpleasant flavor behind it, and the reviewer frankly dreads the task of expressing his views of it. I find that the unpleasant flavor just spoken of is due, more than anything else, to the fact that John Burroughs wrote and published the book. I wish that he had not done so. I have just the feeling one has in the presence of a friend's conspicuous *faux pas*—a feeling of sympathetic shame. This book will take with the unthinking because, primarily, it is John Burroughs, secondarily, because it is written with charming grace, and, lastly, because here and there it flashes with the inimitable insight of the beloved sage of "Slab-sides"; but, in the long run, the book will add neither to the influence nor the reputation of the great naturalist. I wish he had not done it.

Do I need to justify this wish? I will do so if I must, but let me first speak a word of appreciation. I first learned to know and to admire John Burroughs by the reading of *Wake Robin* (1871), introduced to me in early boyhood. From that day on I have read with keen delight one after another of the volumes of essays which have come from his active pen. So far as the observation of nature is concerned John Burroughs is literally a seer—a seer who, through his lucid style and delicate literary craftsmanship, makes his readers see what he

² Accepting the Universe, by John Burroughs. Boston, 1920. Pp. VIII + 328.

sees and enjoy what he enjoys. For this much grace we are thankful.

When it comes to this book, however, it is quite another matter. It professes to deal with the universe on the basis of profound meditation upon life and its problems. The simple fact is—a fact which I should like to state with all possible gentleness and grace, whereas I am compelled by my own limitations to state it with straightforward and perhaps brutal bluntness—the author's philosophical outfit is not adapted to dealing with the universe.

As a scheme of philosophy the treatise is of no assignable species; it is confused and self-contradictory from beginning to end. It is dogmatic pantheism working out the implicit logic of theism and fortified at every step with theoretical agnosticism. Take as a striking example this paragraph from the Preface:

"This is a book of radical optimism. It might be described as an attempt to justify the ways of God to men on natural grounds. My reader need hardly be told that theological grounds do not count with me. I want nothing less than a faith founded upon a rock, faith in the constitution of things. The various man-made creeds are fictitious, like constellations—Orion, Cassiopeia's Chain, the Big Dipper; the only thing real in them is the stars, and the only thing real in the creeds is the soul's aspiration toward the Infinite. This abides, though creeds and dogmas change or vanish" (p. XXX).

Then he says, after replying to the often-quoted remark of Empedocles, decrying speculation as to the gods, that "speculation is better than indifference":

"Curiosity about the gods may lead to a better acquaintance with them. I feel that each of these chapters might be called an altar to the Unknown God."

This is an interesting congeries of unrelated and unrelatable ideas and, taken together with the book which it introduces, is highly significant. To justify the ways of God to men is a *theological* task and can be nothing else. To refuse adherence to theological methods or principles is to surrender the task at the outset. The vindication of God's way to men on purely

natural grounds, as Mr. Burroughs expounds them, is to land as he does in philosophic pantheism. But, as the history of human thought for millenniums shows, the only possible logic of pantheism, so far as theodicy is concerned, is the easy-going but not especially uplifting conclusion, that whatever is is right. Mr. Burroughs appeals to this logic over against theism which he holds to be overtaken in any attempt to explain the evils of the world, (see pp. 189, 190) but rejects his own system when he comes to define evil and its consequences. Can anybody reconcile statements like these:

“Better no God than a being who would permit the sin and suffering we see daily all about us, and that history reveals to us. The only alternative I see is to conceive of God in terms of universal Nature—a nature God in whom we really live and move and have our being, with whom our relation is as intimate and constant as that of the babe in its mother’s womb, or the apple upon the bough” (p. 190).

“Right and wrong are, of course, finite terms and apply only in the human sphere. Universal Nature as it appears among non-living bodies and forms, knows neither right nor wrong, it knows only might. As it appears among the orders below man, it knows neither right or wrong; physics and chemistry have no consciousness; neither have beasts or bacteria; but—man has, and this fact will in time determine the whole course of human history. Naturalism makes for righteousness, or right-mindedness as surely as it makes for health and longevity” (p. 191).

Does it? By what possible transition does the naturalism which is non-moral below man, make for morals in man? Are there then hidden “cosmic roots of love and self-sacrifice” which fail to manifest themselves until man appears? How does it happen that the nature which manifests itself as unmoral up to man suddenly manifests itself as moral in man? Well, as a plain matter of fact, it does not. Virtue in man is not natural in this sense at all; it is *supernatural*—something unique, individual, not shared by nature. I need go no further than this work of John Burroughs to find support for this statement. In arguing against the “blood and iron” theory drawn by the Germans from the premises of evolution, Mr. Burroughs says:

"As Nature rules by the law of might, and as man is a part of nature, why is he not under the same rule? The answer is that man is an exceptional creature; that while he is a part of the animal kingdom, he is new kind of animal: and while he is the outcome of evolution, like the rest, new factors which are not operative in the orders below him have played a leading part in his later development" (p. 134).

Then what is the use of talking nonsense about naturalism leading to righteousness? The truth is that man does not attain morality by natural evolution, but by moral endeavor, by the exercise of factors which do not exist below him, which he does not share with the lower orders. Mr. Huxley, having a working sense of elementary logic, held that the only way a man can be moral is by resisting the cosmic trend. I believe nothing of the sort, because I believe that our ideals have a cosmic backing, but if I believed, like Mr. Burroughs and Mr. Huxley, in no God but nature I should be compelled to take Huxley's position, not Burroughs'—it is the only one tenable in the premises. Take another example of the same lack of constructive thinking. After speaking in a rather distressingly flippant way of theistic theodicy he says:

"The naturalist reads nature differently. His God is not better than Nature. In fact, his god and nature are one and inseparable. We take our chances in the clash and war of physical forces. They have developed us and made us what we are" (p. 195).

I protest that this does not explain anything or justify anything. It simply solves the problem by the dogmatic and altogether unreasoned assertion, that there is no problem. In so far as it is cogent at all, it will serve admirably for theism. There is no reason in the world why a wise and just Creator should not allow us to fight our way to life through "the clash and war of physical forces." It is quite evident also that, except on a theistic basis, the following is pure mythology:

"The love of the Eternal for mankind, and for all other forms of life, is not a paternal love—not the love of a mother for her child, or of the father for his son; it is more like the love which a general has for his army," etc. etc.

I wonder where Mr. Burroughs gained his idea of mother and father love. But that is a minor matter compared with the fact that the whole implication of the passage is theistic. I might go on indefinitely pointing out the manifold illogicalities and contradictions of a discussion marked by the most intense dogmatic assurance that I have met anywhere outside the pages of Emerson, who always spoke *ex cathedra* and with the sonorous accents of absolute finality, but the task would be equally uncongenial and unnecessary. I shall close with one single observation. Never from the beginning to the end of this book, does Mr. Burroughs state fairly, and in the light of able contemporary exposition, the theistic argument. Why he does not I do not know; one hesitates to postulate either an inexcusable ignorance or an invincible prejudice. Again I say, as an admirer of Mr. Burroughs, I wish he had not done it.

LOUIS MATTHEWS SWEET.

AMERICA AND THE NEW ERA³

If one is inclined to take a literary excursion with twenty-seven separate and distinct guides, each of whom is guaranteed to be an authority in his given field of inquiry, he cannot satisfy his quest better than by equipping himself with a copy of *America and the New Era*, edited by Elisha M. Friedman. When he has read this five-hundred page book he will know the conclusions of twenty-seven different minds with reference to the York, 1920. Pp. XXX + 500. making of a better America. He will also feel that the verdict of the jury would have been more unanimous had the evidence been considered in one jury room, rather than in twenty-seven different rooms.

It not infrequently happens that a printed time-table is at variance with the actual running of the trains. The analytical table of contents in this book is very suggestive and helps to clarify the mind on the subjects, indeed, much more so than do a number of the articles themselves.

³ *America and the New Era*, edited by Elisha M. Friedman. New

The book is refreshing because the guides are all accredited intellectuals, a number of whom seem to know something worth listening to. The reader, however, will not have gone far in this symposium on social reconstruction without discovering that, in dealing with the immediate past, the present, and future, these intellectuals seem hopelessly divided. By common consent the writers have decided that we have entered a new era, but some of them are guilty of the inexcusable mistake of appealing to theorists and scientific men of by-gone days to supply them with remedies for the world's present woes, forgetting that possibly an attempt to practice the theories of many of these old time unbelievers is directly responsible for the condition that now confronts us. Some of these acknowledged masters in their own special fields take a delight in representing Christianity as effete, and, disregarding the fact that nearly every form of worth while social service, civic and national betterment, is the direct result of the influence of the Christian church, proceed to offer remedies, very few if any of which have outstanding successes to their credit.

The Foreword by Mr. Herbert Hoover is the most authoritative, and therefore the most valuable, contribution to this compendium of information. It is worth the price of the book. With unerring accuracy, in a few hundred words he nullifies many of the unsupported statements and theories of the other writers. His neutralization of some of the discussions that follow is pathetically prophetic. He seems to have anticipated the failure the experts would have in arriving at satisfactory conclusions. His remedy for many conditions that exist reveals a mind that is alert, well poised, and not easily stampeded by theorists whose cloistered observations are often very musty. He says:

"Life is a complex whole, and except in the mind of the theorist, no simple formula can solve all the pressing problems of the present. Terms must not be confused with realities, or labels with conditions. We must face concrete facts, rather than attempt to apply doctrinaire generalizations. The ventures into the unknown have allurements, because unlike present

conditions, their difficulties and injustices are not evident in operation" (p. XXIII).

One of the articles that will particularly interest the readers of *THE BIBLICAL REVIEW* is written by Dr. Edward Scribner Ames, Associate Professor of Philosophy in the University of Chicago, entitled *Religion in the New Age*. It is intended to be a scientific inquiry and is called by the Professor, "a new science of religion." The new era seemed to demand a new science, and Dr. Ames brings it to us with the self assurance and buoyancy characteristic of its inexperienced youth. Dr. Ames seems greatly disturbed because he finds it hard to secure a sane and fair consideration of religion. He declares that in American life religion has "suffered so much from controversialists, pro and con, that it is almost impossible to get a hearing." He declares that "orthodox claims rest on uncriticized customs and beliefs," that "the contentions of the liberals likewise are based upon equally dogmatic grounds, and that so long as this is the condition there can be little progress toward genuinely constructive conceptions." It is interesting to learn that, after nineteen hundred years, "religion is beginning to emerge from the pre-scientific stage of custom and authority into one of rationalized idealism and practice," and that now "religion is on the way to liberation and illumination." Here then we have a modern Moses whose mission it is to lead the church out of bondage.

Dr. Ames declares that religion is a "complex of activities and emotions, an organization of attitudes and habits, in the service of commanding ideals,—that it expresses itself in political, economic and social relations." He declares that religion "arises from human nature itself." He quotes from Professor Cooley, who says that the essence of religion is "the expansion of the soul into the sense of a greater life."

The habit of humanizing divinity and naturalizing the supernatural is a pastime in which Dr. Ames seems to be at home. He assumes that all religions derive their light from a common sun whose rays illumine the lives of men—that no religion is quite up to the mark and that of all of them Chris-

tianity is the most impotent. He sees no religion that gives promise of fulfilling the demands of the new day, and is convinced that no one of them answers the present need. He asserts that orthodox Christianity continues because it is "sustained by the inertia of great human traditions"—that in common with other religions it is "on the defensive at every point where it comes into contact with the modern spirit." However, a gleam of light breaks in on the Professor's scientific meditation. It comes from three sources—the Roman Catholic Church gives a little light and would give more were it less autocratic and archaic. Protestantism makes its contribution but would serve its day and generation much better if it hadn't substituted an infallible Bible for an infallible Pope. Christian Science also makes its contribution and would give greater light were it not for the fact that it belongs "to a pre-scientific age" and were its "devotees representative of a higher strata of mental development."

Of course Dr. Ames was assigned a difficult and well-nigh impossible task. He recognizes this in his opening statement in which he says: "Scientific investigations of religion are notably difficult to make." If the article had been signed there, the unscientific method of dragging extraneous material into the investigation would not have occurred, and a notable thought-provoking contribution would have been made to the whole book.

The attitude of Dr. Ames toward humanity and the attitude of Christ toward humanity are poles apart. In some particulars they may not be opposed, but even in his agreement the angle at which he views the remedies of Christianity for the world's woes is so different from the direct method of the revealed plan of God that the two cannot be compared. It is the glory of the religion of the Lord Jesus that for nineteen hundred years it has been meeting the needs of a sin-torn world, adjusting itself to the mode of life and thought of all peoples, and yet remaining true to its life-giving power and principles. It is therefore rather late for the intellectuals to make what they call a scientific investigation. Science must bow before

the Cross, confessing that there are depths she cannot fathom. But whether she does this or not, it matters little—that sacred sign is mankind's one hope of conquest and answers every question respecting the reconstruction of the world. Dr. Ames' failure in the course of his inquiry to find in the world's religions an adequate remedy for society's ills, should serve to call him back to a consideration of the life, death, words, and works of Jesus, and remind him that present and future religious efforts in common with those of the past that do not have the Cross of Christ as their starting point and goal, must sooner or later fail. The Cross still stands. It is God's one all-sufficient remedy for humanity.

EDWARD HENRY EMETT.

WHAT CHRISTIAN SCIENCE MEANS AND WHAT WE CAN LEARN FROM IT ⁴

The careful observer can easily detect a decided change in the attitude of the historic Christian church toward the Christian Science movement. The growth of this cult in spite of all of its apparent absurdities has awakened the realization that there is something in it besides the features which the outsider regards with such scant respect. The casual joke, the sarcastic criticism, are not adequate to the situation. The half-truths which it presents and the spiritual needs which it partially and temporarily meets give it a surprising vitality. For this reason the only way in which to deal with it is to give it serious and fair treatment.

This realization has resulted in an entirely new class of books upon this subject. Though Mrs. Eddy and her history will always require a share of attention, it has become apparent that no exposé of her life and character can of itself successfully combat the cult. To-day the major interest centers upon the actual teaching of Science and Health, which is the authoritative textbook of Christian Science. It is the influence of this book, as it is kept before the public in the Christian Science services, in the homes of the sick, and in the propaganda of its

⁴What Christian Science Means and What We Can Learn from it, by James M. Campbell. New York, 1920. Pp. 182.

proselyters, which is the primary source of its present-day appeal. For years scholars refused to waste their time studying it, for it was so plainly absurd in its teachings and claims. But of late there are appearing a number of books which show that the authors have been making serious attempts to comprehend its mysteries and analyze its teachings. Every effort along this line that is worked out in a sincere desire to be fair and honest is in the line of progress.

One of those books is given above. Mr. Campbell has done his best to give Mrs. Eddy's teaching a fair show. He has picked out the underlying constructive factors in Science and Health with unusual skill and insight. He is endeavoring to give the reader a bird's eye view of the whole subject. Though the book contains only one hundred and eighty-two pages, it has thirty-five chapters. Each chapter's title tells the story of its contents so clearly that by simply reading over the two pages of Contents one has before him a complete summary of the whole book. For example, the constructive features of Christian Science are given by such titles as: A New Movement, A Timely Movement, A Serious Movement, A Spiritual Movement, A Mystical Movement, An Idealistic Movement, A Movement of Mystery, A Comprehensive Movement, A Movement of Bodily Healing, Its Closely Knit Organization, Its Centralized Authority, Its Finality, Its Serenity, Its Revival of Interest in the Bible, Its Solution of the Problem of Suffering, Its Serene Optimism. One has but to cast the eye over that list of ideas to perceive the secret of genuine appeals.

After this has been completed, Mr. Campbell turns to the other side of the subject and critically examines the way each one of these elements is presented in the teaching of Science and Health, and the real strength of his book is here encountered. For what seemed to be great truths are found to be only dangerous and mischievous half-truths which are fraught with infinite peril. These ideas are also faithfully brought out by the titles of the other chapters, which run as follows: Its Reactions, Its Self-centered Spirit, Its Spirit of Exclusiveness, Its Abnormality, Its Passivity, Its Subjectivity, Its Ethical

Implications, Its Short Cut to the Millennium. We do not know where the reader will find in such a short compass so satisfactory a statement of the main elements in Christian Science.

When the author comes to Mrs. Eddy herself, his lack of acquaintance with the original sources of information concerning Mrs. Eddy and her early career have laid him open to the mistake of placing too great dependence upon her own statements, and those of her authorized biographer, Sibyl Wilber. This shortcoming leads him to accept certain views of Science and Health and its teachings which more intimate and first-hand acquaintance with these sources would have changed. But this is only a minor defect which would hardly be observed by any save an expert student of the subject or the inner circle of Christian Science leaders. The book is well worth reading.

ALBERT CLARKE WYCKOFF.

HUMAN TRAITS AND THEIR SOCIAL SIGNIFICANCE⁵

This book was written for use in the Freshman class of Columbia College in their required course entitled, Introduction to Contemporary Civilization. The book traces in general outline the processes of human nature as unfolded from the simple, inborn impulses and needs of the individual to the most complete fulfillment of these impulses and needs in the deliberate activities of religion, art, science, and morals.

Its psychological analysis is based upon the objective inquiries into human behavior, so well known through the studies of Thorndyke and Woodworth. The first part of the book covers 274 pages, which concerns itself with types of behavior. The second part deals with the psychological factors in the four great activities of the human mind and imagination, as expressed in religion, art, science, and morals. The text is elementary enough in its first part to be a fitting introduction to a general course in social psychology, while the second part might well be introductory for courses in philosophy. Through-

⁵ Human Traits and their Social Significance, by Irwin Edman, Ph.D. Boston, 1920. Pp. 467.

out the book the author has illustrated his point by well chosen selections from literature, thus uniting this great field with his more technical study.

In the fact that it is an introductory text lies the justification for the elaboration and repetition that occur throughout the work.

The writer has been greatly influenced by his contact with Bertrand Russell, who is quoted many times. The whole work is based essentially upon behavior and so emphasizes materialistic and social phenomena rather than introspective and subjective experience. The author shows very clearly the place of the instincts in individual and social development and the necessity for their control.

"When the individual is 'balked' in respect to particular impulses or desires, these may take furtive and obscure fulfillments; they may play serious though obscure and unnoticed havoc with a man's whole mental life. Unfilled desires may give rise to various forms of 'complex' distortions of thought, action, and emotion of which the individual himself may be unaware. They may make a man unduly sensitive, or fearful, or pugnacious. He may, for example, cover up a sense of mortification at failure by an unwarranted degree of bluster and brag. A particular baffling of desire may be compensated by a bitterness against the whole universe or by a melancholy of whose origin the victim may be quite unconscious. These maladjustments between an individual's desires and his satisfactions are certainly responsible for a considerable degree of that irritation and neurasthenia which are so frequently observable in normal individuals" (p. 24f.).

In this passage just quoted, one can see the trend of the author toward the methods and processes of the psycho-analyst.

Habit, the author states, "is physiologically nothing but a certain set or direction given to paths in the nervous system." Education and especially training tend to fix these habits. The author quotes James as follows:

"The great thing, then, in all education, is to make our nervous system our ally instead of our enemy. * * * There is no more miserable human being than one in whom nothing is habitual but indecision. * * * Full half the time of such

a man goes to the deciding or regretting, of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all" (p. 33f.).

In discussing emotion, our author agrees with James, in that it is the motive to action.

"Each individual's emotional reactions are peculiar and specific, because of the particular contacts to which they have been exposed, and the organization of instincts and habits which have come to be their more or less fixed character. * * * The emotional reactions of an individual are, indeed, accurately symptomatic of the character of the individual and the culture of his time" (p. 45).

In chapter 3 he discusses reflection as contrasted with instinct and habits. Action becomes purposeful rather than impelled from without. It is indirect rather than automatic. "To reflect is primarily to query a stimulus, to find out what it means in terms of its consequences" (p. 52). Our author gives an interesting discussion in this chapter on basic human activities and on the subject of fatigue, accepting the usual findings as to physical fatigue with its rapid deterioration of power, but presenting some of the conclusions of Professor Thorndyke and others, which tend to show in the strictest sense of the term that there is no such thing as mental fatigue. "It is not mental fatigue so much as distraction that prevents us from persisting at work" (p. 78).

In the chapters on the social nature of man and crucial tests in social life, there is presented man's gregariousness and his susceptibility to praise and blame, his desire for leadership and approval which makes so effectively for his socialization. Many of the crucial tests are those wherein the individual finds himself at variance with the crowd and lead to the consideration of pugnacity, curiosity, fear, love, and hate. These chapters have much to do with the psychology of the crowd, the characteristics of the individual, his will, the basis of personal selfhood.

The second part of the book opens with the statement of man's peculiar capacity in his ability to think, to choose, and

to will. In these activities he enters upon a career of reason wherein religion arose as one of the earliest ways by which man attempted to win for himself a secure place in the cosmic order.

"Science * * * is man's persistent attempt to discover the nature of things and to exploit that discovery for his own good. Art is again an instance of man's march toward mastery. * * * In morals men have endeavored to construct for themselves codes of conduct, ideals of life" (p. 278f.).

The author's treatment of mysticism in religion is very interesting and in decided contrast to the trend in the earlier part of the book. The psychology of conversion and confession are given on pages 302ff., and the rise and teaching of rituals and theology are interestingly discussed in the pages of the chapter along with a history of the church in its development and divisions. The chapter on art and the esthetic experience shows art as an avenue of release from the limitations of particular modes of life and situation, thus broadening experience.

On morals and moral valuation, he says:

"Custom is the first great stage through which morality passes" (p. 418).

"The second stage of reflection upon morals consists in the reconstruction of moral standards. * * * Moral standards are not fresh constructions; they are reconstructions. * * * Reflection establishes standards, but it is not mastered by them. * * * Only when an individual is aware of the consequences of his action, and deliberately chooses those consequences, is there any individuality, any exhibition of choice—in other words, any moral value in the act. When an act is performed by mere habit and custom we have an evidence of an individual's environment rather than of his character" (p. 428ff.).

As the chapter draws to a close, the different views of moralists, with their fundamental beliefs, are presented in general survey, and the book ends with an elaboration of Aristotle's assumption, that laws are symptomatic of the moral values and that education aims at transmittal of these moral values and the training of the young in their appreciation of them. The book as a whole is interesting, stimulating and fair in its attempt to present a sort of panoramic view in introducing the younger

students into the more intensive study of the individual, of society, and of the philosophy of history. JOHN A. WOOD.

CHRISTIAN FELLOWSHIP IN THOUGHT AND PRAYER ⁶

The church has repeatedly fallen into periods of comparative imperviousness to the great spiritual forces and of neglect of the divine resources within her reach. Some such condition obtains to-day, and this has led to the substitution of innumerable activities and organizations which seek with endless toil to supply the deficiency, accomplishing things good in themselves, but falling short of the church's first and supreme purpose. An organization as such may have completeness, strength, and efficiency that result in certain achievements after a more or less mechanical fashion, as found in the industrial world. But the church, the body of our Lord, is an organism, and its first essential is life. This vital flame has burned low in the church of recent years or has left only embers in the ashes of her past spiritual fire. So far the longed for revival has not come.

The little book under consideration, written by two devout Englishmen, has but recently appeared, and its aim is to rekindle the divine fire, not by any emotional stress or mere inspirational teaching, but by a revival of true, effective fellowship in prayer and thought among Christian men and women. It has the merit of growing out of abundant experience, and represents a movement that has already awakened a vigorous hope in the hearts of many who have been practicing the principles involved.

That the term "fellowship" as here used has a unique and profound significance becomes more and more apparent as one progresses through these thoughtful pages. As Bishop Brent, in his Introduction, says:

"It is not a book which can be mastered at a single reading; it demands study. It is as fine a bit of practical mysticism as has come to my attention for some years. The fellowship

⁶Christian Fellowship in Thought and Prayer, by Basil Mathews, M.A., and Harry Bisseker, M.A. Introduction by Bishop Charles A. Brent. New York, 1920. Pp. 111.

which it advocates is not of an easy-going sort. It requires a hallowing of the whole nature. The beauty of it is that there is no mission however humble, no parish however struggling that cannot find in this beautifully Christian program new inspiration and power. These are days for promoting and developing unities. This little book is an aid to that end."

The authors hesitate to attempt a definition, yet the idea they have in mind may be gathered from these sentences:

"At its highest expression fellowship comes to men and women the tethers of whose love for one another enlarge rather than shackle the freedom of their minds, and whose common confidence in and loyalty to one another give to each the power of the 'backing' of all, and to all the collected stimulus and invention of each. Fellowship, in short, is all that divine and human commerce between souls which makes a number of separate men into a living group. In fellowship they pull together like a team tugging the wagon of life forward. They move together like a boat's crew swinging as one man in a disciplined unity of will to win their race. A group in real fellowship has, in fact, many of the qualities of a personality. Through the power of fellowship separate personalities blend in a society of friends that has an identity, a characteristic quality, and a power of concerted action that increase the potentialities of each individual" (p. 14f.).

Passing from the general meaning of the term fellowship, the authors proceed to lay down the principles upon which alone true fellowship among men and women on earth can be realized. Here we may quote again to advantage:

"Fellowship, then, is impossible apart from personal intercourse on a common footing. We believe that there is, when we get down to the bed-rock realities of life, no common footing to be discovered in the fact of being human. The brotherhood of man (biologically, anthropologically, ethnologically man) simply does not exist either in his history or his make-up or his prospects. Inter-class prejudices and diversities, international differences and distastes, inter-racial antipathies and even loathings make it impossible to secure a common footing there. 'Experience leads me to the conviction,' said Sir Sydney Olivier on the basis of experience as Governor of Jamaica, where the problem of the relationship of white and black is a permanent pre-occupation of statesmanship, 'that there is no basis for

inter-racial relationship save on a spiritual plane.' That is to say, there is no real basis for real fellowship on a world scale save on a spiritual plane. Men, in a word, are not brothers by birth in the human sense; they are brothers by new birth in the superhuman sense."

The four chapters which compose the book take up Fellowship, Fellowship in Thought and Prayer, The Test of Experience, and Fellowship in Action. Considerable pains are taken to emphasize the importance of fellowship in thought. Indeed, one gets the impression that this is a point that has been much overlooked by those who have sought to unite Christians in prayer for great and worthy ends. The second chapter, which considers this, would make an excellent tract in itself. The one on experience is a brief survey of results obtained by the application of the principles under discussion, and it forms a heartening account. If such things have been done, they can be done again. The last chapter is concerned with practical advice as to applying the method advocated.

A most attractive characteristic of the book is its freedom from harsh dogmatizing. Its tone is uniformly sane and thoughtful, that of men who have found a valuable remedy and seek to pass it on to others with such good counsel as their own experience affords. This small volume has in it enough to bring about the revivifying of many a church and, through individual churches, of the church of Christ throughout the world.

ROBERT M. KURTZ.

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